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FOR CIRCULATION AMONG OURS ONLY

THE CATHOLIC ASSOCIATION OF COMMERCIAL TRAVELLERS

By Louis Lalande, S.J.

The movement known as The Closed Retreat, here in Canada, as elsewhere,—France, Belgium and the United States,—has a twofold purpose: one secondary, the other primary and essential. The former consists in the conversion of the sinner; in bringing him back to God and furnishing him with a means of ordering his life. It is the common end, with new methods, of the entire priestly mission.

The second and more important end is to form a body of well-instructed, sincere, militant Catholics who will be imbued with a deep devotion to the Church and to the activities of the Lay-Apostolate. This was the basic idea of the retreats. The closed retreat is not meant for crowds. It constitutes a center of instruction whence light is to spread abroad, not because of the director or preacher of the retreat, but through those who have followed his teaching.

The retreatants become the intermediaries, the middlemen, so to speak. They have followed a course of training in the Exercises in order that by word, by action and by example, they may become officers in the great Catholic army. It is through them that the influence of the preacher on twenty, thirty or one hundred men is augmented a hundred-fold and is multiplied indefinitely throughout the community. They leave the quiet seclusion of the retreat well convinced that their work is incomplete if it is limited to their own salvation. They are convinced of the truth of another commandment: *Deus mandavit unicuique de proximo suo.*

The Third National Conference of the Laymen's Retreat Movement at Detroit has well defined and brought to the fore this principal object of closed retreats. In the Encyclical, *Mens Nostra*, His Holiness Pius XI expresses "his ardent desire to see the

organization of numerous cohorts of Catholic Action as a result of the Spiritual Exercises." In the same paragraph, the Pope insists upon "the very useful, if not necessary, participation of the laity in the hierarchical apostolate."

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However, it is not my intention to discuss the end of the retreat; but rather the means which we employ to attain this end and the results achieved therefrom.

The first of these means is the personal work of the retreatant. We insist very much on this point, even in the workmen's retreats.

Upon the conclusion of the instruction, each retreatant receives a printed sheet containing the subject matter he has just heard treated by the director of the retreat. Then, alone in his room, in sight of his crucifix, and with the aid of his leaflet, he completes his hour of meditation. Thus far he has been passive, he has listened; now he becomes active, he thinks, he works, he hears the interior voice of God. He applies to himself, to himself alone, the truth now better understood. There is nothing more precious than to feel oneself moved by the action of grace. He now receives and stores in his soul, an impression never to be forgotten. Hence springs a sense of conviction for his understanding and firm resolution for his will.

This personal work comes easy to men well-disposed; and certainly all retreatants are such. When the work is rightly done, repeated, and continued faithfully after each instruction and meditation, it naturally brings success to our retreats. This success is manifested in the formation of Leagues, Societies and groups of retreatants among the different professions and trades.

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At the close of each retreat, that is, on Sunday afternoon at five o'clock after three full days of exercises, the retreatants who are usually of the same social

group, assemble under the direction of the preacher of the retreat or the superior of the house. At this meeting are considered the means to promote the interests of religion, education and society in general, and the retreatants are impressed with the necessity, in view of the convictions they now hold so strongly, of giving themselves irrevocably to the work of the Apostolate.

In this manner there were organized twelve Associations or Leagues, besides the "League of Former Retreatants." This latter numbers today several thousand members. In all 72,000 retreatants have made the Exercises at our different houses in the province of Quebec. It was as a result of a retreat that there came into being the "Société des Chemineaux" which has its headquarters at the Immaculate Conception, under a Jesuit chaplain. "The League of the Way of the Cross" had a similar origin. In fifty-nine of the churches here in Montreal, the members of the League, prominent influential laymen, may be seen on Friday night, followed by throngs of chance worshippers, making The Way of the Cross. And what is more remarkable, they do it without the assistance of a priest. This edifying act is in atonement for sins committed in the city. The street railway employees, the firemen, and the members of the police department (the last named were accompanied on their retreats by two successive mayors of Montreal) have in a similar fashion banded themselves together for Catholic activity.

But of all the institutions growing out of the retreat movement, "The Catholic Association of Commercial Travellers" stands preeminent. Beginning with nine members, it numbers today (as we know from a protest registered against the Canadian National Railway) twelve hundred members divided into twenty-two sections. Membership in this latter association, and by membership I mean no merely formal "joining," is open to those who make, and continue to make the annual retreat. The heads of the different groups attend to the recruiting and organize twelve annual

retreats in our own Villa St. Martin, and nearly as many more in five other houses.

On the eleventh of November, 1921, the Association was incorporated at Ottawa. It had already, on April 21, 1919, received the blessing of His Holiness, Benedict XV, after the approval and benediction of our Bishops and Archbishop. His Excellency, the Apostolic Delegate, in a letter accepting honorary membership, highly praised the Association. Last summer, the Supreme Chaplain was sent to Rome on the occasion of the Pope's jubilee, bearing the homage of the Association and expressing once more its filial devotion and love of the Sovereign Pontiff.

Everybody knows full well just what the profession of a commercial traveller is. It has not always enjoyed an enviable reputation. And the Canadian travelling salesman was no different from his brother across the line in this respect. But,—it is all changed now. In order to appreciate the truth of what I now say, one would have to know what the salesmen formerly were and what they are today. In truth, a transformation has been wrought in the Association. An anecdote will probably illustrate the point.

A conductor from the Canadian National Railway came to me one day and smilingly began: "Is it true that I am addressing Father Lalande?"

"Yes," said I.

"They tell me that you are the Chaplain of the Travellers and that you preach their closed retreats. We are anxious to have you give us retreats."

"Why, certainly!" said I. Then after telling him and the four men, whom he had brought with him what they would be expected to do, I started to question him.

"And what put this notion into your head?"

"Father," replied the trainman, "I have worked on this job thirty years, and believe me, when I tell you, that I surely do know the 'drummers'! Why! They raised Cain! Swear . . . Gamble . . . Drink . . . Shock lady passengers . . . Everything!"

"And now?"

"Why today . . . You'd never know 'em. They talk religion! Bless themselves before meals . . . Make a blasphemer close his 'trap' . . . They go to communion at five or six in the morning, even while on a trip. And to listen to them, you would take them for priests minus the collar."

"And you think the retreat will do you as much good as it has done them?"

"Huh? Well I guess, Father; we're no tougher than that bunch."

And since that time a good many others have said the same thing, that they, like the Travellers, were not too "hard-boiled" to reform themselves. Their example has been responsible for the formation of other groups planned on the same model. It has in a great measure contributed to the establishment of the annual Easter retreat in four or five places, for the accommodation of thousands of Catholics and especially business men who are unable to attend the parish mission.

I do not mean to say that all the Travellers responded and immediately came to the Exercises. Many hesitated, even refused at first all the invitations of their fellow salesmen. I knew one—he is at present one of our most enthusiastic promoters—who for five years stubbornly held off from having anything to do with the movement. A fine type of a man! Big, jovial, forceful, intelligent and extremely popular. A successful man. Everything he turned his hand to flourished. One thing alone bothered him, —domestic affairs. He could not seem to get along with his wife,—a woman, nevertheless, of high character, charming and kind.

When he returned home in the evening after a day in town, where he had lavished all the amiability of his good nature on his friends and business acquaintances, giving the "glad hand" everywhere, she had to handle him with gloves. Right away the nagging and bickering started and it was the poor wife who had to bear the brunt of it. Naturally, he would

not admit that it was his fault. He always blamed her. A proud and popular fellow, such as he was, could do no wrong; it was always the wife.

Finally, he came to the retreat, and he made it with extraordinary fervor. From that time, his business affairs (while good before) seemed even better; and at home things glided along as smoothly as a roll of music. But even now he would not concede that the change was due to any change in him.

A month later I happened to meet him on Rue St. Jacques in front of the entrance of a well-known restaurant. The glowing complexion, the beaming eyes seemed to radiate a contagious joy.

"Hello, there!" said I. "And how are things?"

"Couldn't be better, Father."

"I am going to write an article for the WOODSTOCK LETTERS, in which I might say something about the marvels of the closed retreats."

"Is that so? I defy you to find one to beat mine. It was a real miracle. Go ahead and write it up! I give you leave."

"But I'll have to know first, what it's all about."

"Well! It's like this: *I made* the retreat, but *my wife* was *converted*."

Since that time I have kept in touch with this couple, and I don't know of a happier man and wife in the city.

* * * *

In order not to prolong this article beyond measure and at the same time in order to relate something of the apostolate of the Association, allow me to cite a few facts. Nothing is more convincing and to the point than the presentation of the facts. I shall confine myself to the activities of the Catholic Association of Commercial Travellers.

For fifteen years the Travellers have striven to merit the title of "Apostolic Travellers" or "Traveller Apostles," bestowed on them by Pope Benedict XV. Last summer, during "Les Journées Sociales" held at Montreal to celebrate our fifteenth anniversary, the Apostolic Delegate, Mgr. Cassulo expressed his as-

tonishment and delight with the work of our members. "Upon hearing the account of your works," said he, "I am proud to be a member of such an Association. . . May God bless you. . . I congratulate and thank you in the name of the Church and in the name of the Fathers of the Society of Jesus, whose direction you so faithfully follow."

His Eminence Cardinal Rouleau and the Archbishop of Montreal have testified that no one has contributed more to abolish servile work at the great industrial plants on the Lord's Day.

The Association has waged a vigorous campaign against the importation and sale of indecent books, reviews and newspapers throughout the Province. As a result of its investigations several booksellers have been brought before the courts.

It was the Travellers who presented a Bill before Parliament, seeking the passage of a law prohibiting the admission of children to cheap and immoral film houses; and another, compelling the owners of these same moving-picture theaters to close on Sundays.

Right at this time, the Association is doing its utmost to prevent the Prime Minister of the Province of Saskatchewan from putting into effect in the schools, the grossly anti-Catholic and notorious education laws.

The Society of the Nightly Adoration, St. Vincent de Paul, the Orphanages, the asylums for the poor and the aged, the League of the Sacred Heart and the different parish societies, nowhere find more devoted and assiduous workers than in the ranks of the A.C.V.

But the most important and by far the most effective campaign carried on by the Travellers in the last ten years, is without doubt, the fight waged against blasphemy. It is a distressing fact,—I admit it with shame and regret,—that men of my country, and Latins generally, are the greatest blasphemers in the world. Especially is this true of workmen and lumberjacks. They are Catholics nevertheless, and practical ones at that. Many blaspheme by force of habit without realizing what they are saying. But

that is the state of affairs and it is a sorry one.

The Travellers set out to fight and abolish the evil. A number of the members, including some of the most courageous and eloquent, carefully prepared a series of talks. These they delivered repeatedly in villages, towns and cities and even in the camps and saw-mills of the Laurentides. They received not only a respectful hearing but were roundly applauded by throngs of admiring and astounded woodsmen. They succeeded far better than priests could have done.

The Association had a number of signs printed and distributed for posting in public places, warning against infractions of the law on blasphemy; attention being called to a fine of forty dollars, with the following inscription below: "Have you the price to blaspheme?" The "drummers" like to say things with a smile. They have distributed, at their own expense, three million images of the Sacred Heart, bearing the simple slogan, "Do not blaspheme!" They have placed these small images in hotels (putting one together with a copy of the four Gospels in each room), in garages, barber-shops and railroad stations; even factories and the remote lumber-camps have their pious little decorations.

One day, on the train going from Three Rivers to Shawinigan, a group of seven woodcutters, each carrying his ax and sack, walked into the first-class smoker. As they were about to settle down, one of them made the remark—"This is no place for us; this is the high hat car. Come on into the other!"

"We're just as good as they are," said another, with an oath. "Stay here!"

They piled their luggage on the seats, jeering and cursing the while and repeating, with a 'chip-on-the-shoulder' attitude—"Let them come, the highbrows," prefacing the epithet with an oath.

A drummer seated near-by was taking in the situation with evident concern. One of the men, after a moment's reflection ventured to remark—"You know, the conductor is liable to kick us all out of here."

This was the signal for another outburst of pro-

fanity; there followed a swashbuckling session of bravado and blasphemy, all the more offensive because of the cruelly malicious turn that only a Catholic blasphemer, unhappily, can give to his oath, when he resorts to baptism, the Blessed Virgin and Christ.

Quietly, the drummer laid his pipe on the window-sill, and with a slow sweeping glance that included the entire group, began—

"My friends, I take you for respectable people; you appear to be such. I can see that by your looks. Good typical Canadian stock. You were raised, no doubt, by pious mothers;—you are within your rights here in this smoking-car. But why do you call on Jesus Christ in blasphemy? You know well that He is your Lord and Redeemer; yours and mine. Then why will you insult Him?"

"Ho! Ho!" broke in a strapping woodsman—"you're playing the priest."

"It's a priest without his cassock," slyly jibed another, as he burst into laughter.

"No! No! my friends, I'm only a plain Catholic like yourselves;—and that is just the reason it distresses and cuts to the quick, to hear my own countrymen insult my Mother, for she is also your own. What do you think of that, you, my old fellow?" he concluded, addressing the oldest of the band.

"You're right, sir!" replied the old fellow, somewhat abashed and mute. "It's not right to do that; it's a habit, and a mighty bad habit at that."

"We'll look to it," said another, who appeared to be a brother to the first. "We'll watch our talk; we're not so hopeless."

Meanwhile, the drummer was taking from his valise seven of the little images of the Sacred Heart bearing the inscription: "Do not blaspheme!" These he distributed to each of the seven men recommending that they set them up in the camps and that they say their evening prayers before them.

The train had arrived at Shawinigan. The Traveller stepped down on the station platform accompanied by his friends, each vying with the other to

shake his hand. Picking up his valise, he started off, sped on his way by a repeated "Au revoir" and a final lusty "Long live the Knight of the Grip!"

Every day we are receiving letters from priests, pastors and missionaries, employers and foremen who testify with gratitude to the diminution or entire disappearance of blasphemy in many places.

Quite recently, a Franciscan Father returning from the eastern townships by train, was quietly reading his breviary in his seat. In front of him, with seats turned together, three Travellers were chatting away to their hearts' content. The conversation at length turned to a discussion of their beloved Association, the work to be accomplished, the retreatants to be got together, the fight against bad newspapers, conferences, etc., the whole being interspersed with a fund of "good stories," for the drummer is by nature a merry chap. The Franciscan couldn't contain himself any longer. He rose, leaned over the back of the seat, and said: "Gentlemen! for the last half-hour you have been preventing me from reading my breviary. However, I shall not quarrel with you on that score. Far from it! You have amazed me. In the future I shall believe all the fine things they say about your organization. You're all right! And the very next Mass I say, shall be in honor of the Sacred Heart: that it may bless and sustain you in your good work."

If I were to recount all the Apostolic initiative of the A.C.V. I fear my article would never come to an end. But let me say in passing that the closed retreat silences for good and all that bugbear of human endeavor—human respect. So many people are halted by what—"folks will say." So many others who have stood up under shell-fire, wilt before a smile! Truly, fear has killed more people than courage!

Our Travellers might now be said to be "bound to the performance of good works"; and bound in the sense that the public, having recognized their good actions, expects it of them. There is no turning back on their part. They are no longer of the kind who furl their flag to put it away in its casing. With them,

the duty is by no means dodged, nor is a question settled with a mere "It's none of my business."

After all, they are men. They must be urged to be discreet in the exercise of their zeal,—without flourish but always with due moderation and tact. And because they are men, it happens that when all other arguments fail, they employ an occasional "striking" argument. A certain member, for instance, still a novice full of ardor in the cause, when he heard a passer-by insult a Sister, promptly muzzled him by bringing a heavy fist down on the offender's nose. Another, en route to Portland, Me., heard an Orangeman blatantly holding forth in a tirade against the Pope. Our friend landed an uppercut with the right, holding the left poised in case the orator should continue. The Orangeman—spurious K.K.K. of Canada—had had enough. He did not continue. Evidently, this mode of procedure is exceptional and it is scarcely to be recommended. The end and the chance success do not justify the means employed.

Add to the lay-apostolate of the Association the mutual protection in business procured by its members—and procured "modo crescendo"—and you have a fair notion of the entire work. The spiritual interest has not excluded the material phase of the benefits. Both can work together. It is the soul first of all that must be saved, but a healthy body will not hinder any. Both, according to their respective importance find their profit in our closed retreats. Both, mutually and dependently, find in the Catholic Association of Commercial Travellers the secret of multiplying strength in union, for the salvation of souls and *the greater glory of God.*

THE FIRST NATIONAL EUCHARISTIC CONGRESS IN THE PHILIPPINES

By Joseph A. Mulry, S.J.

His Grace, Archbishop of Manila, had attended the Chicago and Sydney Congresses. The great manifestation of faith, of love of the Holy Eucharist,—the evidence of the Universality of the Church are too deep for words and too sacred for mere rhetoric. From such inspiration there was born in his heart a desire to reenact this sacred drama in the Philippines. There was a reason, apart from zeal, which made this project of a National Congress timely and worthy—defense against the insidious propaganda of evangelicalism in the Islands. These misguided zealots aided by the Protestant Public School teacher are spreading the lie that the Catholic Church is out of date, in disrepute, an exploded influence of the murky past. I mention, in passing, the inevitable valedictories in copyrighted pamphlet form, written hot from the heart of the departing parson. Everyone has heard of these heart-throbs which sell at ten cents per copy; how the reverend so-and-so wishes to enlighten the benighted Filipino; to warn him against the abomination of desolation which is Rome. These misstatements, falsehoods and half truths have been refuted a thousand and one times but they seem to be the only stock in trade of these persistent bible-hucksters. No one, moreover, will ever estimate the damage done behind the walls of the Public School by the Evangelical marm. I mention also the scurrilous red-sheet attack upon the Virgin of Antipolo. It needs no depth of mind to see how telling a blow would be dealt by the spectacle of a National Eucharistic Congress.

The Archbishop called to special session all the Hierarchy of the Philippines. In June, then, a joint pastoral was sent to the dioceses announcing the Congress and fixing the date—December eleventh to fifteenth, nineteen hundred and twenty-nine.

The year, the day and the place were happily chosen. His Grace desired this Congress to be a jubilee felicitation to His Holiness, upon the fiftieth anniversary of his ordination to the priesthood. The Congress was to be celebrated within the octave of the feast of the Immaculate Conception, and this dogma had been defined seventy-five years ago. The year was the centenary of Catholic Emancipation, and his Grace is Irish-born. The Metropolitan Cathedral is consecrated in the title of the Immaculate Conception. Finally, Manila is not only the capital of the Philippines, but is fast becoming one of the great ports of the Orient; and Manila was to experiment with a Congress in the hope that a near date shall witness an international Eucharistic Congress in the only Catholic nation in the East. These coincidences and hopes conspired in making the Congress a success.

Preparations were begun at once. Besides the church ceremonies, sessions were planned at which there should be discussion of the dogma of the Eucharist and of practical means to spread its glory in the Philippines. These sessions were five—one for the Clergy and four distributed among the divisions of Catholic Action. This was the most important phase of the Congress activities. Each session was in charge of a priest appointed by the bishops. It may be gratifying to know that two of the five priests were Jesuits.

Any account of such events as a Eucharistic Congress necessarily narrows a bit in perspective because the writer has not the supernatural gift of multilocation. And so, in hurrying over the months of preparation, I must omit the work of many committees, all of which performed their task well. A few words about the "publicity" and about the preparation of the "sessions" are submitted as these were the work of the writer. At the instance of His Grace, a series of radio talks was prepared and distributed among the priests of Manila. These talks were instructive of the doctrine of the Blessed Sacrament and were delivered in Spanish, English and Tagalog, every Sunday night, August, September, and October. The

papers were then approached and promised hearty co-operation. Many articles were prepared, news items of the preparations were submitted, photographs printed. I shall omit for the present the preparation of the sessions, as this can be better described later. The New Luneta was chosen for the field Mass and the final Benediction. An altar was erected, the field was bordered with huge electric-lighted arches, one for each diocese. The route of the grand procession was chosen and also ornamented with temporary arches. And thus the time passed up to the opening of the Congress.

Wednesday, December eleventh. During the morning and early afternoon, visitors flocked to the Archbishop's Palace to pay respect to the Hierarchy. There are in the Philippines and vicinity, one archbishop, nine bishops ordinary, one auxiliary bishop, one mitered abbot and a Prefect Apostolic. The dioceses are called (in English) Manila, Lipa, Naga, Lingayen, Vigan and Tuguegarao,—all in Luzon; Jaro, Cebu and Calbayog,—distributed among the mid-islands; Zamboanga for Mindanao, and the Prefecture of Palá-wan. These names are taken from the cathedral city or town. All these dignitaries were present. Besides, there was the Apostolic Delegate, His Excellency, Monsignor Piani.

About five in the afternoon, the trumpet sounded the rally. Seminarians, clergy, monsignori and bishops moved in procession from the Palace to the Cathedral. The Knights of Columbus were marshals and guides. Two military schools of Manila sent a picked guard of honor. When the procession was assembled in the Cathedral, the Archbishop chanted the Te Deum before the Blessed Sacrament. His Excellency, the Apostolic Delegate read communications from the Holy Father, announced the Apostolic Benediction and the First National Eucharistic Congress was declared opened.

The Cathedral was a colorful sight. The main altar rises from a large platform, enclosed by a railing. Within were the bishops and the titled ecclesiastics. Thrones were occupied by His Grace and His Excellency. The body of the Church was reserved in part for the Clergy and the remaining space was filled by the laity. The religious communities represented were the Benedictines, Augustinians, Franciscans, Dominicans, Capuchins, Recolletos, Jesuits, Vincentians, Redemptorists, Columban Fathers, Fathers of the Divine Word, Millhill, Belgian, Sacred Heart and Sheut Missionaries, all at work in the Philippines. The secular clergy from every diocese mingled with these religious. It was estimated that thirty thousand pilgrims came to Manila for the Congress.

The Cathedral, naturally, was the center of the religious ceremonies. Each morning, there was a Congress Mass, said by one of the Bishops, at which various groups received Holy Communion. Thus, on Thursday, the many pious societies of women convened; on Friday, the young men and women; on Saturday, the children, and on Sunday, men in public life and the professions. Obviously, the Cathedral was not large enough for the numbers. As there are twelve churches and oratories in the Walled City, accommodations were arranged with little difficulty. During the day, hours were appointed to various units for prayer and adoration. There are twenty Catholic Academies for girls, and five colleges for boys in the city. Add to this the many Societies and organizations, local and from the provinces. Thus, the difficulty was to find time, not groups for this continuous prayer. During the night, the rather widespread and numerous "Adoracion Nocturna" divided the hours until five o'clock when Mass was celebrated for the watchers.

The writer was given the task of directing the Friday and Saturday Congress Masses. With the boys of La Salle and the Ateneo, trained to act as ushers, the distribution of several thousand Communions was

accomplished expeditiously. On both these days, the Mass lasted less than fifty minutes. But on Sunday there was a different story. His Excellency was the celebrant of a low Mass. Distribution of Communions took more than an hour's time. You never saw such a rush and confusion. There was a young Seminarian assisting me—on the good book's pages there will be accredited to him countless acts of saving the Blessed Sacrament from irreverence. There was no altar rail where I was and no order of approach or departure. Some day I'll write an article about crowds in the Filipino Churches. The bishops who celebrated the Masses on the days when order reigned were so grateful—but the funny side of this story is that the people liked the Sunday better.

A conservative estimate of the Communions distributed during the four days at the Cathedral is over thirty thousand (given me by Father Pascual, who was in charge). This does not mean that the Congress total was so small. Many Churches and chapels were well attended during these days. Besides, on Friday, the young women had their Congress Mass at San Domingo, and this was the largest individual unit of all. Nearly six hundred Boy Scouts, under the direction of Father Haggerty, convened at San Augustino. I was not able to find out any definite figures because the custom of counting Communions is frowned upon by the "padres."

Now, a few words about the Sessions. As all divisions followed more or less the same lines, I shall, by describing my unit, give you a satisfactory notion of the other. As far back as September, the units of the Junior Catholic Women's League (practically coextensive now with the Junior Catholic Action for young women) were informed by letter and by instruction of the preparations for and the plan of the sessions. Speakers, representatives of the more prominent units were selected and given various topics and outlines. Open-forum subjects were detailed and discussions were prepared. Three days of the Congress,

Thursday, Friday and Saturday, were named; the first two for discussion, the third for resolutions. The discussions were held in the "chalet" of Assumption College. Oldtimers told me to prepare for five hundred; nearly three times that number came the first day and more the second! This will give you an inkling of the enthusiasm manifested. The Commissioner for Private Education, now a much changed individual, permitted these meetings to be reckoned as class-hours.

A bishop presided over the Sessions; one of the officers of the Junior League was chairwoman, and a prominent Filipino clergyman was director of—shall we call it orthodoxy? Two twenty minute orations started the meeting—and then open Forum was announced. From nine-thirty to eleven-thirty, these questions and suggestions were threshed out with a zeal that warmed the heart. All the Junior Sessions were conducted in English (the Senior Meetings were in Spanish) and, over and above the solidity and earnestness of the subject matter, the quality of the spoken English was an occasion of surprise and pleasure. The discussion leaders were the young ladies of the University of Santo Tomás.

Let us conclude these words on the session by a quick glance at the resolutions passed. Holy Communion once a month was unanimously declared as the minimum of Catholic practice. Modesty, the virtue that is so admirable in young women especially at Mass and Holy Communion, was so warmly endorsed, that the wording of the resolution contained severe strictures on the invasion of modern dress in the Philippines. Other resolutions included a catechetical crusade, and propaganda for Catholic literature and for Catholic prayer books.

Practically the same procedure was followed in the sessions for young men at Santa Rita's Hall; at the Palace for señores; at Saint Paul's Academy for señoras, and at the Tagalog evening session. The priests convened at San José, and when the question of Independence was broached, the presiding bishop ruled it

out of a strictly religious affair. The young Filipino priests then held a special meeting signifying their sympathy and co-operation with the much-hoped for consummation of their national freedom.

There were several added events which greatly helped to make the Congress notable. Each evening, from five o'clock to eight, Holy Hours were spent in San Marcelino Church. They were fairly well attended. The second event was a rally, intended mainly for the students of the University of the Philippines, upon the University Campus. This was to substitute in part for the Baguio Students' Congress, omitted this year. The program was varied and mixed the pleasurable with the profitable. This was supplemented, after the Congress, by a students' night at the Opera House. Both events were creditable. Lastly, there was a field Mass in the New Luneta attended by nearly ten thousand students. Father Sheridan deserves the mention of these praiseworthy events.

The strictly Congress events for Sunday, the fifteenth, were two. Pontifical High Mass was celebrated by His Grace at nine o'clock. This was followed by a sort of religious academy presented by prominent lay-Catholics. On a rostrum, erected below the altar and distinct from the pulpit, the speakers gave testimony of their loyalty. To Americans, it will be interesting to know that Major General Paul B. Malone consented to speak, and gave a first class, intensely Catholic talk. Others, of Filipino prominence, were invited from the high government and city officials. The Archbishop claimed that this event was rare, where layfolk spoke from a pulpit of its kind; it was the first in the Philippines.

To facilitate the description of the Grand Procession, a short survey of the scene will help. The ancient city of Manila was and is enclosed in a wall, which is a relic of the sixteenth century fortification. To the West and North, this wall reached to the water, Manila Bay and the Pasig River. Today, by filling in, the Port Area, the New Luneta, and the Dewey

Boulevard have come into being. The old Luneta was the park in which of an evening the Spanish Dons and Doñas used to drive in their quaint diminutive carriages. It was here that Dr. José Rizal, greatest of Filipino patriots, was executed. The Dewey Boulevard hugs the bay-side southward for two miles and is very beautiful. Halfway down the Boulevard is the district called Malate. There is a very old Church dedicated to Nuestra Señora de Remedios. Filipinos have told me that even in their recollection this Church was a shrine, to which many pilgrimages were made and at which many favors of Heaven were granted. Antipolo has now the honor of the principal shrine of our Lady in the Philippines. The procession was to start from Malate and end in the New Luneta.

Along both sides of the Boulevard, the lay-folk were assembled. Banners of every hue and shape announced the group to be this or that pious league or society. Bands, orchestras, choirs offered selections at every fifty feet. But the effect in the open was not distracting. It was a strange sight to Occidental eyes to see a stringed band playing. The man with the bull-fiddle was brave indeed, and rivalling his courage was the cellist. Another odd sight was a bamboo orchestra, the instruments for the most part made of bamboo. The choirs were varied, too. Splendid choirs from the Academies sang beautifully. Others, more strictly Filipino, were mixed and usually sang dialect hymns. There were impromptu offerings besides, and, if we seek to praise, we can at least commend their earnestness. This was the offering of the lay-folk throughout the mile or more of route to the rally-field.

The clergy moved upon the avenue. The usual order of dignity was preserved. Each bishop in full ceremonials was accompanied by deacons of honor. The Apostolic Delegate just preceded the Archbishop who was carrying the Blessed Sacrament. The canopy was carried by Filipino gentlemen, most of whom had been honored by the Holy Father and all of whom were distinguished in Catholic service. Don Gregorio Araneta, lately dead, was the most celebrated.

The order preserved and the reverence displayed were above and beyond any precedent. This was the happy result of harmony between the Manila police and the Knights of Columbus. The expeditious manner in which so many thousand were kept in motion, and the speed, not undignified, with which the assembly was accomplished, deserved high commendation. The procession started on time and reached the destination in little more than an hour. As the Archbishop advanced the crowds closed behind him, thus making the procession an unbroken one.

(It may not be amiss to remark upon a rather humorous side in the procession. The English-speaking priests were very few in number and the volume of our combined voices was comparatively insignificant. Nevertheless, under the guidance of Father Avery, we tried to get in a few English hymns. It was a game! Near us were the deep basses of the choir religious who insisted on starting a Spanish hymn as soon as the cacophonous English broke on the air. We were drowned out frequently but we kept doggedly on. By the time we ended the mile walk, we had forced the foe to listen four times to our offering. There is nothing like rivalry to stir zeal. And I believe that the *vivum magisterium* means among other things the vivacity of our faith which is intensified by a human desire to beat the other.)

Such details as the clearness of the day and the sunset will seem hackneyed but ask one who has been in Manila about the Boulevard and the Bay at sunset! This fair weather was the special petition of many Masses during the Congress. December is one of the beautiful months of the year; just after the rainy season, with everything green, and with cloudless skies, the Philippines is at its best.

About dusk, the clergy and bishops arrived at the New Luneta. The Marshals of the procession had devised a plan of roping off an avenue of approach to, and a space about, the altar. This was guarded by cadets from Letran and the Ateneo. Remember, the entire field was enclosed by the electric arches of the

dioceses. The Altar itself rose from a platform fifteen feet high. It was covered by a columned-cupola, so that the Benediction could be witnessed from all sides. There was a broadcasting apparatus, likewise trained in all directions.

It will not be necessary to give in detail all the program. A few striking features, however, may not fatigue. There was the community singing! My place was high upon the steps leading to the bishops' platform and I so far forgot reverence as to take in the scene. Though night had fallen, the electric lights and the burning candles made it easy to see. Conservative estimates put the crowd at one hundred thousand. Personally, by comparison with other crowds that gather on the Luneta, I think the estimate short, far short of the true number. Now picture the scene! Practically every one carried a lighted candle; hundreds of banners fluttered in the evening breeze, the white dresses of the school girls and the beautiful Filipino dress of the ladies; the gaudy camisa of the men; the many garbs of the sisters and priests of the religious orders, the bishops in their pontificals, the Archbishop and Delegate, kneeling at the altar, made as colorful a picture as I have ever seen. I have not forgotten the singing. There had been selected ten hymns, as official, and three were especially well known. Under the direction of a Vincentian Father and the help of the broadcaster, the vast majority of this group was kept in fair unison. The volume was thunderous, but not so as to detract from the singing itself. In the presence of the Blessed Sacrament, now exposed, so to speak, before the nations, this praise of song was deeply stirring.

There was the sermon in Spanish, the reading of the prayers, especially an Act of Consecration to our Eucharistic Lord, the message of the Archbishop, Benediction of the Blessed Sacrament, and finally the official closing of the Congress by His Excellency, the Apostolic Delegate. And at eight o'clock, the First National Eucharistic Congress of the Philippines concluded.

One thing is clear, in reflection upon this event, that deep in the heart of the Filipino is that Catholic sense, which has survived the batterings of thirty years of Protestantism and indifference born of a condition of a decimated clergy and persistent prejudices of revolutionary days. Of course, the Church is by no means in a flourishing condition. Statistics are ominous. But many indications, among them the Congress, show that the difficulty is not so much apostasy and hostility, as the lack of worthy ministers of the mysteries of God. The desolation seen here is not the aftermath of ruthless destruction so much as neglect. "How shall they believe Him of Whom they have not heard?" "The fields are white unto the harvest; pray ye that the Lord send laborers unto His harvest." The outcome of the Congress is cheering, and the hope is high that many vocations will be the result of this loyal, earnest public love of the Filipinos for the Eucharistic Lord.

The Society of Jesus was very helpful in the successful issue of the Congress. Father Siguion, Editor of *Cultura Social,* was the authoritative member of the national board of directors. Father Pascual was in charge of "Adoracion Nocturna" and of the distribution of Holy Communion at the Congress Masses. Father Avery was the director of the Knights of Columbus upon whom fell the directive work of the Grand Procession. Father Hurley was adviser of the board of arrangements for Field Mass and Final Benediction. Father Siguion was director of the session for priests. Father Mulry was director of the session for Young Women, and also member of the press committee.

Not with a desire for praise or as an occasion for conceit, is this list appended, but merely as a demonstration of the spirit with which the Society cooperates with the hierarchy in the great work of spreading the benefits of our Holy Church and of securing the greater glory of God.

WESTON COLLEGE

In the year 1921 the first Jesuits put in their appearance as dwellers on the Grant-Walker Estate, on Concord Road at Weston, Massachusetts. In those days the domicile consisted mainly of a red brick mansion beautifully finished inside with panelled oak, mahogany, and other costly woods which were protected from the thumb-tacks of the young Philosophers by stern decrees. Besides the mansion there were several other houses on the property. A white frame dwelling situated a short way down Sudbury Road housed the then small faculty of Philosophy. Scattered about the rest of the property were a servant's house, a farmer's house, several barns, an ice house, and a green-house. It is significant that in those days our establishment was called "Fairview", because to the Scholastics of that era living in crowded attic rooms and in the carriage house, euphemistically called Bapst Hall, and recreating in a barn, the plenitude of outside view was the greatest feature of Weston. There was no penury of that.

But the stables of Weston were, like the stables of Bethlehem, only a humble prelude to a glorious future. Born amid trials and obscurity, Weston College, Collegium Maximum Sancti Spiritus, though still an infant among the collegia maxima of the Society, is one of the prides of its Jesuit brethren. A great change has been wrought since the day when Father Edward P. Tivnan, S.J., was read in as Rector in our cellar dining room by the light of a lantern, because our electricity failed us frequently in those days, to succeed to, and carry through to completion, the work so well begun by Father Francis McNiff, S.J.

Approaching the College by way of Concord Road our first view through the maples, elms, and pines that shade this winding road, is of the east side of the building and takes in the fifty foot limestone pillars with their massive bases. They mark the building as being of Georgian style. The pillars are

fifty feet high and four are found at the end of each of the triple wings.

We can now see that the main part of the building stretches north and south while three wings run perpendicular to it towards the east, the Theologians' wing on the north, the classroom wing in the center, and the Philosophers' wing on the south. The chapel runs west from the main building continuing the line of the classroom wing.

The two main entrances, to the two end wings, have pillars similar to those on the other side of the house rising from the broad flight of granite steps. They are surmounted by massive granite urns of limestone while the roof is finished by a balustrade of the same material. In the center, where the chapel and the classroom wings meet the main building, is a huge dome of inlaid glass cylinders, standing high above the main building.

The basement of the Theologians' wing contains the Theologians' recreation room and library, the various storerooms, clothesroom, etc. In the basement of the classroom wing is the refectory, high and lightsome because of the large windows reaching to the ceiling on three sides. The community sits at small tables of six, arranged so that the aisles are large and roomy. Across from the dining room, beneath the chapel, is the auditorium. It is finished in oak and has all the equipment necessary for scholastic and recreational functions.

On the left as we go towards the Philosophers' wing we see the kitchen with its up-to-date culinary equipment. To the right is the bakery, the refectory for the workmen, and various storerooms. Under the south wing are the Philosophers' library and the recreation room, and finally the chemistry lecture room with its seats arranged in tiers. Below in the sub-basement are the chemistry laboratories adequately equipped through the efforts of Fathers Ahern and Power. In the sub-basement below the classroom wing is the garage and entrance for heavy trucks bearing supplies for the kitchen, etc.

On the first floor of the Philosophers' wing are the porter's lodge, visiting parlors, the Physics lecture room and laboratory, planned and equipped by Father Henry Brock.

Turning down the main corridor of this wing we pass the infirmary, which may be called a miniature hospital. The next stop is the rotunda, which, next to the chapel, is the most beautiful part of the building. The floor is of rose-colored marble. From it eight pillars reach to the third floor. The third floor is finished in grey limestone panels, while the fourth floor is encircled with a balustrade of the same stone. Looking up higher we see the high dome which lights the whole rotunda through its hundreds of tiny cylinders of glass.

From the rotunda we enter the Hearn Memorial Chapel. The quiet but imposing sweep of walls and of pillars topped by Corinthian capitals, all in uniform grey stone, reminds us at once that we are in the Chapel of the Holy Spirit. The soft light enters through windows symbolizing the twelve Fruits of the Holy Ghost. Within a framework of angels and other conventional figures, each window contains a symbolic representation of the fruit to which it is dedicated. Boldly engraved on the wall behind the altar is the promise of Our Lord: "Spiritus veritatis docebit vos omnem veritatem," appropriate and inspiring words for a House of Studies under the patronage of the Spirit of Truth. And so, detail on detail, the artistic and devotional unity of the Chapel is brought home to us. Below the text is a frieze of limestone depicting the five glorious mysteries, the third of which, the Descent of the Holy Ghost, centers quite naturally and appropriately over the altar itself. Still higher, converging toward the center of the dome over the altar, are seven white seraphim adoring the Holy Spirit, represented by a dove with a halo of Pentecostal flame.

Slowly now our gaze falls to the altar where sits enthroned the Master Who promised the Spirit of Truth, the Comforter to men. Perfectly in harmony

with the whole Chapel it draws attention because of this harmony rather than from any startling contrast. From the marble floor of the Sanctuary rise three steps of dark Botticino marble. The altar itself, quietly Renaissance, is of white Botticino, varied by three panels of the dark Verde Antique in its frontal. A three foot silver crucifix, a seventeenth century masterpiece, stands out against a background of deep red Rosso Antique, and is flanked by two columns of onyx-hued Pavacino. In the niche above the crucifix, is a white plaque representing the Agnus Dei, and above that is a white radiant cross. The altar is furnished with six large and six small candlesticks of wrought silvered bronze, and an amber sanctuary lamp on a pedestal to match the candlesticks.

The side altars, ten in all, are of the same simple white as the main altar and have candlesticks of a similar make. The dedications are written simply across the front.

The floor of the Chapel, except beneath the benches, is of pink Tennessee marble, the holy water fonts being small pillars of the same marble. The benches and all the woodwork are of oak, the natural color of which is preserved by special process. The woodwork about the doors at the rear is carved with smiling cherubim faces and other harmonious designs. High up on the walls are the Stations of the Cross set in the recesses beneath each window. They are of carved limewood and are of such art that the art does not distract one from his devotions. Above all, on the four groinings of the cross-vaulting, are four large grey medallions representing the four Evangelists, a smaller likeness of a similar arrangement in the Basilica of St. Peter's. The rest of the ceiling has the square and lozenge shaped incisions of Renaissance architecture, each section edged in gilt. At the back of the Chapel, opening on the second floor, is the choir loft with its two-manual electric Hastings organ with the console down in the front of the choir and low so that the organist has a clear view of the Chapel during services. Above

the choir is a tribune opening from the third floor from which residents of the third and fourth floors may visit the Blessed Sacrament.

The classroom wing remains to be described. On the first floor above the refectory, there are three large classrooms, one of which runs the full length of the end of the wing, the other two being on either side of the corridor as you enter. These are for the Theologians. The same arrangement is found in the Philosophers' classrooms on the second floor. On the third floor are Professors' rooms, and the Fathers' Recreation room. The house library occupies the whole fourth floor on this wing.

This has been a hurried inspection. We have not visited the many house chapels, the Brothers' recreation room at the end of the first floor, the Theologians' wing, nor the Fathers' Recreation Room at the end of their own corridor in the classroom wing. We have passed the bath-rooms, up-to-date and sanitary in every way. On the second floor just off the rotunda we might have glanced in at the well-stocked spiritual library; and across from it Father Rector's room. But one would have to live here and go through the detailed routine of the 300 members of this community to get to know and appreciate all the advantages of Weston, and its disadvantages which are fortunately few.

Looking out from the rear of the house we see broad acres that assure fresh farm products and healthy recreation. A golf course whose shorn fairway gives the effect of a lawn, rolls for several hundred yards down from the terraces where the building stands. Beyond this are the baseball field, with its new grand stand built by the Theologians under Father Mears' direction, the tennis courts, the old wooden hand-ball court, the pond, and finally, on the neighboring hill, the large Merriam Farm, now our property.

Weston College is still young. Its beauties are many, its advantages, spiritual and material, are many. It still lacks something that the older houses of study have, a halo of tradition, but it is fast building up traditions that will make it feel less bashful when the older Collegia Maxima are mentioned.

A RECORD OF THE CONTROVERSY BETWEEN FR. EDMUND A. WALSH AND TIME

By Francis J. Heyden, S.J.

In response to many letters from members of the American clergy, who were eager to gather more detailed information, after Pope Pius XI had issued his universal appeal for prayers to avert the anti-God campaign in Russia, Father Edmund A. Walsh, S.J., wrote a pamphlet in which he set forth not only the Soviet doctrines of a godless government but also the brutal attempts to wipe out religion throughout the whole world. He selected his information from his own personal experiences in Russia when head of the Papal Relief, and from many other reliable sources that have kept him in constant touch with some of the later outrages perpetrated in the form of literature, laws, and bloodshed. The pamphlet was addressed to the "Right Reverend and Reverend Clergy," so that they at least would be well acquainted with the aims of the Soviet régime and with some accounts of the exile and martyrdoms of Russian bishops, priests and peasants. Besides this information several anti-religious cartoons from Russian newspapers were printed in the booklet. One of these, which Father Walsh considered too blasphemous to appear in the pages of his article, was described as follows:

"This exhibit is a Soviet caricature of the Sacrament of Holy Communion. It is depicted in such a gross, revolting and ghastly form that its public reproduction is impossible. The dismembered and disembowelled body of the dead Christ, depicted in a pale green hue, is surrounded by a group of priests, peasants and laymen who are ravenously devouring the flesh and drinking the blood which pours from the Saviour's side. Several of the figures with countenances of maniacs and ghouls, are pulling forth the intestines and mouthing them. It is of this blasphemy that Bishop Cooke of the Methodist Episcopal Church writes:

" 'But this cartoon makes one shudder at the depth of depravity to which it is possible for human nature to sink. . . The civilized world never looked upon anything so diabolical in its expression of hatred and contempt for the most holy Sacrament of the Christian religion.' "

A loose copy of the repulsive cartoon was sent, but as the accompanying letter stated "for the private information of the clergy and for such as they may deem advisable and prudent." Immediately an American magazine called *Time* managed to secure a copy of the unprintable cartoon. The editor wrote to Father Walsh begging for more definite facts regarding the atrocities recounted in the pamphlet and for the date of the blasphemous picture. The first communication was a special delivery letter:

Reverend and dear Father:

Time has received from the Catholic Near East Welfare Association your booklet telling why prayers for Russia on March 19 were asked. I have telephoned your secretary for additional information on the caricatures shown in the appendix, and she has referred me to you.

We should like very much to know when and where each of these cartoons first appeared, their circulation and whatever details you can add. In particular we should like all possible information concerning Exhibit No. 2, the public reproduction of which is not given. Perhaps you may know too whether there is any way of getting any facts about the man who depicted these caricatures. Whatever assistance you may give us will be of benefit in a *Time* article which, when you have seen it, we hope will meet with your approval.

Let me express again *Time's* appreciation of your trouble and courtesy.

Respectfully yours,

(Signed) LILLIAN LERNER,
Assistant to the Religion Editor.

May I add that we need this material by Monday,

March 24. We should be most grateful if you could get it to us by special delivery at that time.

Three days later the following telegram arrived:

Time wishes to know date of outrages mentioned in your pamphlet against bishops of Perm, Belgorad, Youriev, Voroney and others. Please wire collect.

Time MAGAZINE.

Despite the disconcerting news that such a cartoon had strayed into the hands of a non-Catholic editor, Father Walsh courteously complied with the above requests by letter and telegram.

Dear Miss Lerner:

I beg to acknowledge with thanks your courteous letter of March 21, which reached me late Saturday night and to which I hasten to reply.

The anti-religious magazine *Bezboshnik* (The Godless) began to appear in January 1923 during my stay in Moscow. I immediately went to the public office where it was on sale and purchased several copies of the first number and continued to do so regularly each following month as the successive numbers appeared. As nothing of that sort appears in Russia without governmental approbation and support, it must be regarded as one of the indirect state methods to abolish religion.

I cannot say what its circulation is except that I have heard on reliable authority that approximately 20,000,000 copies have been distributed in the seven years of its existence.

With the various numbers spread open before me, early date as well as the latest, I endeavored to select a few specimens that seemed to express best the scope of the publication and the intent of its sponsors. Two which I have reproduced in the pamphlet appeared in the early year 1923. The irreproducible cartoon mentioned in the appendix appeared in the very first number, January 1923. I do not believe it has been surpassed in hatred, violence to common decency or in vulgarity. In order to furnish grounds for my choice, I am enclosing herewith 4 additional specimens of

later caricatures published as late as the closing months of 1929. I am also enclosing a copy of the particularly offensive cartoon ("Take Ye and Eat").

Whatever be one's personal belief regarding the central sacrament of the Christian religion it is obviously indefensible to impose by public authority such a lacerating blasphemy on a helpless people.

I know nothing about the artists except that the names running through *Bezboshnik* sometimes appeared in former times in legitimate Russian newspapers. I suppose that they are forced to earn a living by the only means at their disposal. The person who directs "The Association of the Godless" signs himself Jaroslavsky; his real name is Gablemann, a former Orthodox Jew, but at present a militant atheist.

Faithfully yours,

(Signed) EDMUND A. WALSH, S.J.

A postscript to this letter recommended to the editors other specimens of the anti-God posters, recent Russian publications, that were to be found reprinted in the New York *Times* of Sunday, March 16, 1930.

Immediately after the above letter Father Walsh sent a long telegram:

"Replying your telegram requesting details outrages recorded Russian pamphlet beg to state first. Information gathered personally during stay in Russia from March nineteen twenty-two to November nineteen twenty-three from persons all classes later substantiated in documentary evidence submitted by Entente against Third International to League of Nations and now available Geneva. Condensed summary in pamphlet proceeds chronologically from earliest cases to latest evidence preserved in Vatican archives and is designed to present complete historical picture in refutation Soviet claim that present world protest is due specifically to fear of alleged economic challenge to capitalistic nations arising from Soviet five year plan. Secondly hence typical cases of persecution of ecclesiastics cited in order as proof of antecedent and

continuous anti-religious policy. Orthodox prelate mentioned section three pamphlet murdered between nineteen eighteen and nineteen. Photograph available showing body Bishop Platon Youriev lying with sixteen horribly murdered priests before corpses were transferred to anatomical museum University Youriev, January first nineteen eighteen. Archbishop Voronej hanged before altar of church in monastery Saint Mitrofane December nineteen nineteen. Bishop Benjamin murdered Petrograd nineteen twenty-two. Budkievicz murdered Moscow twenty-three other Catholic victims murdered exiled or imprisoned various dates from twenty-four to twenty-nine some still alive in January this year on Solovetsky Island mentioned page seventeen. Thirdly documentary evidence recounting Orthodox victims submitted Criminal Court, Lausanne, Switzerland, November nineteen twenty-three accepted as authentic. Sir Bernard Pares Director School Slavonic Studies London leading English authority has just published statement putting list of victims including religious women higher than my estimate. His testimony available if desired. Essential point my presentation to demonstrate deliberate and continuing persecution through last ten years with no change of purpose but with modification of method which has passed from legal brutality to brutal legality."

In the issue of *Time* for March 31, there appeared a short article entitled "Petrus vs. Satanus" purporting to use Father Walsh's information as a backbone. Briefly the writer presented the latest intentions of the Russian régime, quoting a remark by Comrade Jaroslavsky, "Work must be particularly intensified among women, because in the main they are more ignorant and superstitious than men. And remember always the little ones! In their childish hearts is the future of great Russia." The Communist missionary, a veritable anti-Christ, no longer advocates the more bizarre methods of burning sacred effigies in the streets, demolishing churches and murdering priests.

He has abandoned these for the more satanical system of poisoning the minds and hearts of simple Christians whose pastors have been silenced and exiled by a "brutal legality." This sort of conduct seems according to *Time* to merit the title of Satanus. The following paragraphs of the same article describe in detail the ceremonies at St. Peter's when Pope Pius XI prayed for the cessation of persecution in Russia. The last paragraph of the article was a deliberate distortion of the facts that had been solicited from Father Walsh by private correspondence. A mere reference to Father Walsh's letter and telegram after reading the paragraph in question will clearly show *Time's* unfairness. Here is the paragraph:

"Privately Father Walsh agreed last week that the cartoon, to which his pamphlet ascribed no date, actually appeared in Soviet Russia seven years ago. He agreed that since then there have been 'modifications of the (Soviet) method, which has passed from legal brutality to brutal legality,' i.e., Soviet law is now enforced with iron strictness, but Soviet law no longer countenances savage acts. Father Walsh further agreed that most of the Soviet atrocities and murders of priests described in his pamphlet (nearly all without dates) occurred prior to 1923, and some as early as 1919, when the present Soviet government as now organized did not exist. In a word the Walsh pamphlet is another presentation of the same out of date stories against which Prime Minister Ramsay MacDonald recently warned, urging Englishmen to demand fresh not vintage news from Russia."

Father Walsh himself had few words to say with regard to the above paragraph. His main defense was a presentation of his so called private agreements with *Time* and he concluded thus:

"This deliberate disregard of the totality of facts and this amazing distortion of evidence submitted at the request of the editors of *Time*, though a distinct disservice to the high cause of truth and a blow at the ethics of responsible journalism, has its compensations

for the candid reader. The incident revives confidence in that prime tenet of Greek philosophy, 'To see life steadily and to see it whole.' It will emphasize the extreme caution and reserve to be exercised hereafter in accepting the quips and pranks of *Time* as serious reporting, or impartial criticism or authentic news. It will again demonstrate how easily one may relax into a favorite attitude or pose even in the presence of the most compelling proofs of human sufferings. Though satire and raillery probably have as legitimate a place in current literature as did the extravaganzas of Juvenal and Dean Swift, one may fairly question the wisdom of intruding them into the present issue. Mr. Oswald Garrison Villard in the *Nation* for April 9, 1930, with complete justice warns his readers that "the preservation of liberty of conscience is the most important thing in the world, and next to it comes refusal to bow down before the power of the state when one's mind and conscience dictate revolt."

After reading the correspondence between the editor and Father Walsh, one can detect no signs of a private agreement or admission. Father Walsh had been asked two questions; to give the date of the unprintable cartoon and some facts about its author, and the dates of the more ferocious atrocities described in his pamphlet. Sincere enough were the questions. A request for dates seemed to insure an editor who thrived on solid facts. But answering questions that were asked privately for the sake of a news article does not necessarily connote answers of such a private nature that Father Walsh had previously wished to conceal them from the public.

Many readers of *Time* who had read Father Walsh's objections to the article stopped their subscriptions, and demanded an explanation from the Editor. The most detailed answer from Mr. John S. Martin, Managing Editor of *Time*, appeared in the *Brooklyn Tablet* for April 19. In it two principal charges against Father Walsh and his pamphlet were developed. First

"Father Walsh used the most exciting, explicit language to describe a Soviet cartoon which he called unprintable and did not print in the pamphlet. While under the name 'unprintable' it was circulated among 30,000 of the Catholic clergy. It was old and the cartoons later submitted were both irrelevant and 'far less savage.'" Secondly with regard to the atrocities mentioned in the pamphlet, "it is true that (the) latter paragraphs cover a 'greater space' as Father Walsh says, but in that 'greater space' is only one specific atrocity, plus some cases of exile and imprisonment, plus some cases of Jewish children being threatened in connection with their Passover observance. These imprisonments were in the main for counter-revolutionary activities and, although this charge is of course a technicality, Father Walsh confesses in his pamphlet that 'the Premier of Soviet Russia . . . is probably technically correct,' when he said in a recent interview that lately 'nobody has been executed, exiled, imprisoned, or starved to death (in Russia) for religious beliefs,' but only for 'counter-revolutionary activity'."

In reply to the first of these charges Mr. Patrick F. Scanlon, Managing Editor of the *Brooklyn Tablet*, wrote: "(*Time*) excuses itself for reprinting this vulgarly anti-Christian drawing stating that Father Walsh, by sending it to 30,000 priests thereby gave it publicity. This is an erroneous, inexcusable and understated viewpoint. Father Walsh sent the cartoon to his priest friends, its circulation was confined to an intimate and interested group, and on it was specifically marked 'for private distribution.' Why is it that *Time* of all the publications in the United States was the only one to reprint this cartoon? The violation was twofold; not only was a confidence broken but an obnoxiously anti-Christian printing was spread broadcast.

"To offer in defense, even if it was a defense, that Father Walsh made it public by sending it to 30,000 friends, is about as consistent as asserting that Commissioner Whalen's sending orders or advice or infor-

mation to 15,000 police officers, is making such orders, advice or information public. No decent paper would print them even if a copy was sent in by the policeman or a member of his family.

"With this particularly offensive cartoon, Father Walsh, perhaps thinking *Time* desired other anti-religious cartoons of a later date, sent four printed in 1929. The cartoons are all of a series of anti-religious caricatures. The *Time* article made no reference to these; it gave a false impression by hanging Father Walsh on the seven year old one. The statement in (*Time's*) reply says these other anti-religious cartoons were 'irrelevant.' To us they seem mighty relevant. *Time* doubted whether one anti-religious cartoon was of late date; Father Walsh practically said, 'Well, if this one doesn't prove my point, here are four of a number of others that I have and they appeared in 1929.' He specifically stated he took a 'choice.' All are closely interwoven with the case. The one reprinted was taken out of its context.

"*Time* says they were 'less savage' than the 'unprintable one of 1923'! Opinions may differ in this respect. In any case it pays no compliment to the taste or principles or policies of the editors that they chose the most savage one for their readers."

The second charge accusing Father Walsh of using antiquated facts and voluminous words to cover up a weak account of the more recent persecutions, and even entirely admitting a statement of the Premier of Soviet Russia, was but the second premise to a conclusion that named the most up to date authority on Russian affairs a narrator of "out of date stories," a deceiver who tried to conceal by exaggeration the real truths from the clergy of the United States. "There is no question," says the *Time* reply, "that both pamphlet and cartoon were put forth in such a way as to persuade the Catholic priest or layman into thinking that the old era of anti-religious atrocities is still in full swing."

If there was any real reason for warranting the two charges, Father Walsh would evidently have been

in the wrong. But those who have even cursorily perused the pamphlet are surprised that such statements can honestly be assumed. Open to page sixteen of the pamphlet where the martyrology of late Russia begins.

Fifty per cent of the Catholic clergy of Russia have disappeared since the Revolution, through judicial murder, starvation, exile or imprisonment. The martyrology is a long and glorious one. Monsignor Constantine Budkiewicz was shot to death on the night of Good Friday, 1923. Archbishop John Cieplak was condemned to die at the same time but was saved owing to the protests of the entire civilized world. Joseph Bielobolovy, 46 years of age, a brilliant professor of the Ecclesiastical Academy at Petrograd, was early signalled out by the Bolshevik authorities, (and rightly so), as a priest of true episcopal timber. Urged to accept "consecration" at their hands as bishop of an anti-Catholic sect which would enjoy their subsidized favor in order to labor at the undermining of faith in general, he calmly spurned the insidious offer and paid for his loyalty to conscience with his life. He was shot in 1928. Dominik Ivanov, about the same age, former Vicar of Saint Catherine's, Petrograd, banished to the unspeakable horror of Solovetsky Island in the White Sea, succumbed in the freezing darkness of the island prison during the same year. It was from this new Siberia that eighteen prisoners worn to skeletons, escaped, as if by miracle, a few months ago and reached the shores of Finland. "Kill us here," they begged the astonished Finnish guards between Martukule and Kiolaarvi, "but don't send us back where they will kill us by inches."

There follows a long list of names, many of whom were personal acquaintances of Father Walsh. The last of these mentioned was "Canon Anton Wassilevsky (who) sealed his faith with his life during the first week of October 1929."

The above is only a part of the 'greater space' which the Editor of *Time* considered too mild to merit the

name of persecution. Now referring back to the statements of the Premier, the following paragraph is worthy of note.

"The Premier of Soviet Russia, Mr. Alexis Rykov, in a recent interview reported by the United Press assures the world that nobody has been executed, exiled, imprisoned or starved to death for religious beliefs, but only for 'counter-revolutionary' activity. In this he is probably technically correct. Having publicly proclaimed Almighty God its enemy, the Soviet State cynically considers as treasonable all aid, comfort and consolation given to the cause of God. The full might of the government, its army, its police, its legislation, its control of food, of lodging, and education, its subsidized terrorism and espionage, is then mobilized to extirpate religion in the concrete by direct and indirect attack. Possessing neither power nor influence, nor representation, nor financial resources, nor printing presses, nor means to avert starvation when their food cards are withdrawn, they are guaranteed, nevertheless full freedom of conscience and equal liberty of religious belief and practice. If this be not persecution, words have lost their meaning."

The genuine context itself proved to the many readers of the controverted points a thorough refutation of the whole *Time* attack. Letters from Jews, Protestants and Catholics notified Father Walsh of their convictions in his favor, and the number of pamphlets distributed rose to 45,000. Father Walsh declined from further comment upon the charge in *Time's* reply which Mr. Scanlon had sent to him. He cast one brief reflection on the concluding words in that reply, and with that the whole incident was closed.

"If the recording of the slain be the only newsworthy item in religious persecution, then I suppose, *Time* is right. But if the continuing methods of extermination still in vogue in Soviet Russia hold the interest and merit the reprobation of mankind, then *Time*, I submit, is wrong. Trustworthy reports of such indefensible practices were submitted in abundance

throughout the text and appendices of the pamphlet, and the names and even the ages recorded of a large group of priests and bishops undergoing the slow torture of progressive execution on Solovetsky Island. In accord with its own self constituted definition of an atrocious injustice, *Time* ignores these embarassing facts because the victims have not yet succumbed."

THE GREGORIAN—SOLEMN AUDIENCE BY THE HOLY FATHER

The Pontifical Gregorian University and its allied institutes of Biblical and Oriental Studies did solemn honor to the Holy Father in an audience which will be one of the most memorable of a truly historical Jubilee Year.

On the eve of the close of the scholastic year the students of the above-named institutions held forth in the courtyard of San Damaso. There at 5.30 in the evening assembled the 1650 students of the three famous units, an imposing array of young levites belonging to about 50 different nationalities, from various seminaries, ecclesiastical colleges and religious orders.

Each of the groups participating in the grand audience had been assigned its own special place. In the first row sat the professors and directors of the three institutes, the archbishops, bishops and prelates. In the center and directly in front of the platform for the Pontifical throne were chairs for the distinguished diplomatic corps.

Among those present were the ambassadors of Peru, Belgium, France and Spain, the ministers of Austria, Venezuela, Roumania, the ecclesiastical advisers of the Italian Embassy and of the Hungarian Legation, the Chargé d'Affaires of Colombia and the Advisers of the German Embassy.

Among the prelates, his Excellency, Most Rev. Mons. de Huyn, Patriarch of Alexandria, and other high dignitaries attended.

His Holiness whose coming was announced by a triple bell arrived shortly after six o'clock amid the enthusiastic cries and shouts of the youthful gathering. The air then rang out with the notes of the Pontifical Hymn which was sung in a multitude of tongues. The scene was one of indescribable joy.

The Holy Father could express only by many gestures the deep appreciation which he felt. He then took his place upon the throne. Around him gathered the circle of his court of nobles, their Eminences, Car-

dinals Pacelli, Bisleti and Ehrle, Rev. Father General, The Rector of the Gregorian, Father Gianfranceschi, Mons. d'Herbigny of the Pontifical Institute of Oriental Studies, and the Rector of the Biblical Institute, Father John J. O'Rourke, S.J.

The audience was really in the nature of an academy. It began with the playing of the motet "Oremus Pro Pontifice" by Camattari for three voices. It was rendered by the Schola Cantorum of the University under the direction of Father Cerrutti. After this there was presented to the Holy Father an elaborate program of the exercises. Other copies were also distributed to the Cardinals, prelates and other dignitaries present. The frontispiece of the program contained the following dedicatory inscription:

PIO XI—ANNUM QUINQUAGESIMUM—FELICITER ABSOLVENTI—EX QUO SACRATUS FUIT SACERDOS—PONTIFICIA UNIVERSITAS GREGORIANA—CUM PONTIFICIIS INSTITUTIS BIBLICO ET ORIENTALI—SIBI CONSOCIATIS—PARENTI OPTIMO—INERRANTI MAGISTRO FIDEI—DEVOTI GRATIQUE ANIMI—PIGNUS DEDICAT.

At the end of the singing Rev. Father General approached before the Papal throne and read the following warm tribute:

"Most Holy Father:

The first sentiments that our full hearts bid us present before this august throne today are those of gratitude. Gratitude to Your Holiness for having deigned on the eve of the closing of this most memorable Jubilee Year to bestow upon us the favor of uniting ourselves to you as children to a father and of offering to you the humble tribute not only of our talents but also of our hearts.

But gratitude is not enough. For as children we feel animated with that most sincere and benevolent of all wishes which cannot be better expressed than by that gem of our beautiful liturgical formula, the "Dominus conservet Eum et vivificet Eum." And so this is

our constant prayer to God: That He preserve you, Holy Father, for many, many years to come. That He grant you the strength so needed to fortify the Kingdom of Christ, the one object of your whole life's activity. That He defend you from the enemies of Holy Church. Finally, that He even bring it about that these same enemies like long-lost children be once more reunited to you and like wandering sheep be brought back to the one fold of the Good Shepherd.

Such sentiments as these cannot but be shared by the whole of Christ's Church upon earth. But still we believe that in our case they must needs be more lively, because of the immense gratitude which we owe Your Holiness for the special kindness you have shown our Pontifical University. Let it be sufficient to recall here the motu proprio, "Quod Maxime." By that rescript you joined to the Gregorian the Oriental and Biblical Institutes. And yet you left them each autonomous. You have erected new chairs for the same university in the faculties of theology, philosophy and law. The building for these has at last been completed. Had it not been for your fatherly concern, your active encouragement, your interest in and blessing upon the work we would not yet have been able to witness the laying of the first stone.

Most Holy Father, what thanks shall we render for such signal favors? By our poor prayers no less than by the firm resolve of all our superiors, professors and students we shall make it our utmost endeavor to see that at all times our priests shall leave our halls fully formed, holy men, learned and most devoted to the Holy See, always ready to follow the least wish of Your Holiness. They shall be imbued with that characteristically Roman spirit which shone so brightly in our worthy alumnus, professor and Rector of the Roman College, the saintly Cardinal, Robert Bellarmine. Do we not owe even the consoling favor of his canonization to you, Holy Father?

But we feel only too keenly our own weakness in maintaining and pursuing these difficult and lofty aspirations. We humbly beg of Your Holiness, therefore,

to grant us at the conclusion of our modest academy, at which you so kindly assist by your presence, the Apostolic Blessing. This shall be to us an assurance and pledge of the most abundant of heavenly gifts."

The Holy Father received with unconcealed pleasure the address of Rev. Father General and spoke words of sincere gratification and kindly esteem.

After the singing of a delightful "Cantate Domino" for four voices by Hassler, scholastic dissertations were the order. Six of these were read in Latin by the students of the Gregorian and allied Institutes and one in Italian by a student from the Institute of Higher Studies in Catholic Action.

Briefly the subjects were as follows:

"On the commentaries of St. Augustine on Genesis"; "The Relations between Innocent III and the Nemagiti Princes"; "The Doubly Symbolic Formula in Tertullian"; "The Juridical Relations between Church and State"; "Martyrdom of the English Blessed, An Argument for the Divine Institution of the Primacy"; "The Social Union of the Whole Human Race as Founded on Father Taparelli's work, Theoretical Essay on the Natural Right"; "Science and the Teachings of the Church."

After the dissertations the calm evening air began to resound with the charming melody of the "Exsultate Justi" by Viadana. The next number was planned by the committee as a pleasant surprise to all. Forty-eight students from the forty-eight different countries represented in the Gregorian filed slowly past the throne of the Supreme Pontiff and repeated each in his own native tongue the acclaim: "Pius XI, Pontifex Maximus, long may he live in peace and glory!" Each of the students appeared as his name was read by Father Lazzarini, Prefect of Studies of the Gregorian, according to the order of the Latin alphabet. Besides the more familiar countries of Continental Europe and of South America the following were also represented: Egypt, Armenia, Australia, England, Canada, Denmark, Lettonia, Luxemburg, Malta, Mexico, Holland, Nicaragua, Philippine Islands, Russia,

China and the United States.

At the end of the acclaims the Gregorian University Hymn was sung in a grand chorus. Meanwhile the Holy Father summoned to the throne Father Gianfranceschi, Mons. d'Herbigny, and Father O'Rourke to express personally his great joy and happiness in all that he had seen and heard.

But at the insistent request of the crowded gathering the Holy Father consented at last to address them also.

The Holy Father began his discourse by saying that he deemed it his duty rather to thank God and to cry out "Quid retribuamus Domino." To which, he said, he might also add, 'et hominibus," his children, who are the faithful and devoted instruments of the Divine generosity. Truly could he say that words failed him with which to thank the divine goodness and the filial devotion of those good children who in the great family held a place of distinction and responsibility.

Rarely had the Holy Father had occasion to see so convincing a proof of the divine reality of the universal fathership which the Sacred Heart of Christ had deigned to share with his Vicar on earth. The Supreme Pontiff then blessed all present, blessed also their studies and particularly their holy and steadfast intention to strive worthily in the apostolic field to which divine Providence through its Bishops and Superiors deigns to call them. In these students the Holy Father saw the centre of light from which would radiate those rays which would illumine all the world and be a source of faith and hope and Christian charity to all. In them he blessed their country, their dear ones at home and the fields of endeavor to which the divine Master would send them.

Thunderous applause lasting several minutes followed these words. The manifestation of lively devotion was again shown after the Holy Father had bestowed the Apostolic Blessing and arose to leave the throne. He repeatedly waved his hand in benediction and expressed his heartfelt gratitude and appreciation to Rev. Father General and all those who crowded about him.

PAPAL JUBILEE CELEBRATION AT WOODSTOCK

By Harold X. Folser, S.J.

On November 25 and 26, the members of Woodstock College offered their token of gratitude and praise to His Holiness, Pope Pius XI, on the occasion of his sacerdotal Jubilee. The celebration was distinctive and unique.

The celebration opened on the evening of November 25, when the Faculty and students and a number of invited guests assembled in the auditorium to witness the presentation of a historical masque entitled, "The Spirit of Canossa," written and produced by Father Edward B. Bunn, S.J. The Apostolic Delegate, the Most Reverend Pietro Fumasoni-Biondi was the guest of honor. The "Spirit of Canossa" was a dramatic presentation of the ideas and forces that came in conflict with the spiritual power of the Papacy in four great periods of history. It was a silent drama. Its purpose was to present dramatically and interpret the vicissitudes of the Pope's spiritual sovereignty during the great turning points of history. The masque was a representation of abstract ideas not personalities; a portrayal of the spirit of each particular period, not of the individual characters. The Papacy's spiritual power is the center of conflict. On the one hand forces arise to destroy it; on the other, forces are born to protect it. First we see the struggle of the temporal power of kings against the spiritual power of the Papacy. Then the danger to the sovereignty of spiritual power becomes more intense when the conflict rages in the church itself. Reformation is needed, but instead of a reform of discipline the Protestant Revolt proposes a change of doctrine. But even greater than this is the attack on the Pope's spiritual power by the Piedmontese when a necesssary good in the temporal order is accomplished to the humiliation of the Papal power. And the masque is brought to a glorious and triumphant close with the settling

of the Roman Question. The Concordat is signed, the rights of the Papacy are restored. Temporal independence and the rights of Spiritual Sovereignty are redeemed according to the wishes of Christ, its Founder and invisible Head.

As the play opens we find ourselves back in the closing years of the eleventh century. The monk Hildebrand wears the tiara and is ruler of the church. When Gregory VII embarked upon his divine mission, three great evils were sapping the strength of the Church's spiritual growth: clerical incontinency, royal patronage and simony. Many of the clergy lived openly with their concubines. A large number of the bishops were gorged with plunder, feeding their avarice; and the bold and sagacious Henry IV was the patron and protector of this degraded clergy. Against these stood Gregory with unbounded confidence in the divine idea of Church and Hierarchy, with righteousness and the monastic orders as his sole support. The contest was a bitter one. In one decree Gregory abolished the whole practise of investiture. He issued another decree against clerical marriage, and the revolution broke. Then the Pope turned to Henry and when the proud King persevered in his arrogance the great Hildebrand by the authority of Peter and in the name of the Almighty excommunicated Henry, deprived him of his kingdom and released the Christian people from their oath of allegiance. Henry heard this sentence and his proud spirit was subdued, and we find him in the opening scene of the drama on his knees before Hildebrand at the castle of Canossa.

The scene is a room in the castle. As the stage is flooded with light the audience beholds the Sovereign Pontiff seated on his throne in the center of the stage. His face is sad and furrowed with lines of sorrow and anguish. On his right stands Spiritual Sovereignty, head bowed low, hands tightly bound with three cords significant of the Church's bitterest foes. On the left stands Temporal Power; while in the background is Excommunication with sword unsheathed waiting the command of the Pontiff. It is a masterful

tableau. The Pope on his throne with his mantle thrown about him, the King standing before him a humble penitent. There before the tribunal are the three evils. Pointing to them Gregory bids the king dismiss them if he would be forgiven. The king pleads helplessness but the Pope is unyielding. Hildebrand offers no alternative. His ultimatum is the liberation of Spiritual Sovereignty. The broken king must conform. At his order Royal Patronge departs and one of the cords binding Spiritual Sovereignty is loosened. Then Simony is dismissed and another cord is cut and finally Excommunication drives Clerical Incontinency from the stage. The Spiritual Power of the Papacy is free and Henry is absolved. The Emperor has acknowledged his guilt, received his pardon, spiritual sovereignty is victorious and the episode draws to a close.

At the beginning of the second episode Clement VII is on the throne. We are to witness the dramatic portrayal of the Protestant Revolt, a conflict within the Church itself. We are at the very beginning reminded of three evils that made this revolt possible. The Pope recoils before the terror of the Western Schism, the Conciliar Movement, and the Black Death. The spirit of disunion began with the Schism and engendered in the name of the Conciliar Movement a false conception of Papal Authority. The Black Death deprived the Church of many zealous priests. The condition of the Church is already perilous. But we are horrified to realize that the time has come for the diabolical rending of Christ's members under the pious title of a Reformation. Protestantism and its concomitant evil breaks like a storm over the Throne of Peter. The passion of Christ is reenacted as the leaders of the Protestant Revolt begin their hour of seeming triumph. Seizing Spiritual Sovereignty, they put a crown of thorns upon his head, throw over him the purple cloak and place a reed in his hand as a sceptre. Bound by the pride of traitors, despised by his own subjects, stripped of the divine dignity and

authority, truly in this scene it can be said the powers of darkness are abroad and this is the hour of the enemies of Christ and His Church. This disaster leaves the Holy Father prostrate before his throne. But as on Calvary, the world and the devil have only effected the glory of a new resurrection. The Providence of God sends Ignatius and his companions to reestablish Spiritual Sovereignty and prepare the way for the new life of the Church. Out of the chaos of the times comes this new order bound by obedience to the Pope, to be the vanguard of a true Reformation and the leaders of the Catholic Revival. They replace treason with loyalty, disrespect with devotion, insult with honor and the hatred of his foes with the love of his friends. This brings to a close the second great conflict in the history of the Papacy. Spiritual Sovereignty attacked and conquered, mocked and scorned, rises from its seeming defeat to another victory, proving to all mankind that the Church is a divine institution, that the Papacy is a power delegated by God to rule over the Church.

The third episode portrays the loss of the temporal power of the Papacy. The Holy See was attacked by many widespread evils. The secret plots of rulers, the duplicity of princes, the subtle attacks of secret societies, all conspired against the Papacy to deprive it of Temporal Sovereignty. After nearly twenty-five years of conflict we find the Vicar of Christ no longer a temporal sovereign but stripped of his rights as a ruler. He is a prisoner in his own palace. His imprisonment is a silent protest that he, as Christ's Vicar and Representative, has just claims on the Italian state. His temporal Independence so necessary to the fulfillment of his holy office is abrogated. But even from behind his prison walls the Papacy rules the world. For in the midst of this darkness a bright light shone forth to cast its rays of comfort on the losses of the Papacy in this recent humiliation. At the fourth Session of the Vatican Council, July 18, 1870, the dogma of Papal infallibility was decreed and defined

by a vote of 533 against 2. The rock of Peter is still firm and the Spiritual Sovereignty of the Papacy is more vigorous than ever before. The victory won at Canossa in the eleventh century is enhanced by the doctrine of Papal infallibility decreed by the Bishops of the Universal Church gathered in assembly under the leadership of Peter's successor in the nineteenth century.

The concluding episode was presented in an equally masterful manner. Pius XI is the reigning Pontiff but still the hereditary prisoner of the Vatican. An anti-clerical and Masonic government controls Italy. The spirit of the people is silenced, but the powers that are, know that some settlement of the great question must be reached. These Roman and Italian questions are like drawn swords between the Pope and the people of Italy. But the Pope rejects all the compromises offered in the Law of Guarantees. Masonry and Anti-clericalism have had their last hour when Fascism comes on the stage to meet the just claims of the Papacy. After much deliberation the Pope and the new leaders reach a final agreement through the Concordat and the establishment of the Vatican state: Italy is allowed to go to the Pope. His Spiritual Sovereignty is once more unhampered and his temporal independence is secured. The pageant closes with the thronging round of the nations in solemn chorus to intone the "Ecce Sacerdos." The Spirit of Canossa appears from behind the throne and puts around Pius XI the cloak of Hildebrand, bringing to glorious fulfillment "The Peace of Christ in the Kingdom of Christ."

As the audience left the auditorium some praised the splendid acting of the cast, some admired the effect and beauty of the setting, some the color display of the costumes, while others lauded the part played by the orchestra. But one sentiment pervaded the hearts of all, one thought dominated their minds. "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against

it." "The rains descended and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded on a rock." From every attack the Papacy has come forth triumphant. She wears the scars of battle but these very scars are the jewels of her incorruptible crown, which enhance her glory and reveal to mankind the divine power which is her birthright.

After witnessing in the masque the sublime triumph of the Papacy over the forces of evil one is led to seek the source of her indomitable nature. That the Papacy attacked by forces from without, maligned and maltreated by enemies who set no bounds to their cruelty, oppressed with persecution, divided by schism and weakened by the plague of heresy and revolt, that such a body after twenty centuries of ceaseless conflict and suffering still continues to exist and to maintain her widespread dominion over millions of souls, presents a problem that has been a stumbling block to many a learned mind outside the portals of the Catholic Church. This question was answered the morning following the presentation of the Masque. Mr. John F. X. Sweeney, S.J., defended in theological discussion the infallibility of the Roman Pontiff. Mr. Sweeney arranged and presented the theses under three main divisions. The first part proved from the testimony of Sacred Scripture and Tradition that Peter was delegated by Christ to be the Supreme Head of His Church and that the successors of Peter through all ages possess this same divine power. In the second part the nature and extent of the power of the Roman Pontiff was considered, and the remaining sections treated of the consequences of this divine power. The Reverend Fathers J. Wilfrid Parsons, Editor of *America*, Bernard J. Otting, Professor of Theology at the University of St. Louis, and Charles G. Herzog, Professor of Theology at Woodstock, were the objectors. Each one in turn presented his objections against the validity of some section of the thesis. For two hours the defendant answered and explained away the

various objections proposed. It became more evident, as each difficulty was solved, what a thorough knowledge of the subject Mr. Sweeney possessed. His argumentation was clear and convincing throughout. He was calm, direct and to the point in his answers. The entire discussion from the opening remarks until the applause subsided at the close was intelligently interesting and enjoyable to all those who had the pleasure of witnessing it. Woodstock was proud that it possessed such an ardent and capable defender of our Sovereign Pontiff.

With joyful hearts the community attended the solemn Pontifical Mass celebrated by the Most Reverend Pietro Fumasoni-Biondi, Apostolic Delegate. At the Holy Sacrifice all offered the Mass for the intention of His Holiness, and thanked God for blessing us with so holy a head and praying Him to preserve and strengthen the present Pontiff to carry on his noble work in raising the Catholic Church to its true position in the world as the Guide and Teacher of Revealed Truth to all mankind.

In the afternoon the cornerstone of the O'Rourke Library was laid. Mr. and Mrs. Francis P. Garvan, of New York, were the generous benefactors who donated this latest addition to the buildings of Woodstock. Again tribute was paid to the present Pontiff, as a lover and preserver of Literature. This last ceremony marked the close of Woodstock's effort to contribute its share of reverence and esteem to the universal manifestations with which the Catholic world has celebrated the Jubilee year of our Holy Father, Pius XI.

Obituary

FATHER EDWARD P. SPILLANE

Edward P. Spillane was born in New York City November 19, 1859. His family lived in our parish of St. Ignatius, then under the patronage of St. Lawrence O'Toole. He was devotedly attached to the parish. He began life as an altar boy there and he had the happiness of spending his last days in parochial work there. After finishing his Classics (now Freshman) year at St. Francis Xavier's College, he entered the Society, July 29, 1876. At St. Francis Xavier's he was one of the brightest students of a brilliant class, several of whom used to walk twice daily the long distance, fully four miles, between their Yorkville homes and the College.

As a novice he was from the start the radiator of cheerfulness which he remained to the end. He caught the spirit of his vocation at once and his sense of humor made things easy for him and pleasant for others. He was one of the pioneers of West Park where the Novitiate of the New York-Canada Mission was opened that year. He made his Juniorate there and after spending his next three years studying philosophy at Woodstock, he taught at Loyola, Baltimore, for two years and for the three years following at Gonzaga, Washington.

He returned to Woodstock in 1888 and was ordained three years later. After finishing his theology and teaching Rhetoric (now Junior) at St. Francis Xavier's, he filled the office of Prefect of Studies there for one year, leaving to make his third year Probation at Frederick in 1895. For eleven years after he taught in various colleges,—Loyola, Boston, St. Joseph's and Holy Cross.

In 1907 he became one of the editors of the *Messenger* and assisted in preparing for the publication of *America,* residing for a while with the staff at Kohlmann Hall, then at Fordham and afterwards in their first home in Washington Square. In 1915 he became

one of the parish priests of the Gesu, Philadelphia. He left there to take up the same work at St. Ignatius, New York, in 1917, where he remained until failing health, resulting in heart trouble, forced him to retire to St. Elizabeth's Hospital to spend the last year of his life, which closed November 24, 1929.

Father Spillane was a man of many talents and he cultivated them assiduously. He taught classes of every grade from rudiments to philosophy. He preached well and was well versed in American History, and particularly in that of our early missionary days, in the period of our martyrs now canonized. He used to tell how once his eagerness to certify certain facts about Harper's Ferry led him a few miles out of his way after celebrating Mass near there Christmas morning during his Tertianship. After satisfying his curiosity, he found that his divagation had made him five cents short of his fare home. The priest of the place was absent and there was no one from whom he could borrow this sum. He went to the church and after praying to the souls in Purgatory, he looked into the poor box and there was the nickel he needed.

He was a critic of high order, a real censor, a most painstaking reader and reviser of manuscript, and his judgments were always scholarly, considerate and in good taste. To him in great measure was due the tone and the finish of the style of *America* while he was one of its editors. He wrote a *Life of Father Henry J. Van Rensselaer,* and many articles for *America* and *The Catholic Encyclopedia.*

Whatever his work might be he became attached to it, as also to the various colleges in which he labored; but Eighty-Fourth Street was his chief love first and last, and he was happy after the division of his parental property to make over his share to that house.

He had a great gift of consoling the dying and assisting them in their last agony and he was blessed at his own last moments by having his old friend and confessor, Father Patrick J. Casey, for this supreme service.

VARIA

From The Eternal City

HOLY HOUR CENTENARY

The Pope publicly made the Holy Hour in St. Peter's, Rome, on Thursday, May 22. It was to commemorate the centenary of the establishment of the Archconfraternity of the Holy Hour.

The Archconfraternity of the Holy Hour was brought into existence at Paray-le-Monial in 1830 by Père Debrosse, the Superior of the Jesuit House there. He had been inspired to this while making the Holy Hour at the spot where Saint Margaret Mary used to make it in the hour before midnight on Thursdays in the presence of the Blessed Sacrament. By virtue perhaps of its Jesuit origin the Archconfraternity and the practice of the Holy Hour have always been intimately associated with the Apostleship of Prayer. By a decree of Pius IX, May 13, 1875, associates of the Apostleship were granted all the indulgences of the Archconfraternity without the need of individual enrollment in the same. And Leo XIII, in 1886, enabled them to gain these indulgences on other days than Thursday when they made the Holy Hour in a body at a time appointed by the Local Director of the Apostleship. The means which were planned for the observance of this centenary were a solemn triduum at Paray-le-Monial, and the public making of the Holy Hour at about this same date in as many places as possible throughout the world.

The triduum at Paray took place from May 20th to the 22nd, closing with a solemn observance of the Holy Hour on the latter date. Pilgrimages to Paray for the event were made from many places. This celebration was initiated by the Bishop of Autun who received a congratulatory letter from the Pope praising

the undertaking and giving a special Apostolic Blessing to all members of the Archconfraternity and to all who participated in the Holy Hour on May 22nd. The Holy Father in this letter expressed a desire that the centenary be observed in every part of the Church.

The Holy Hour held in St. Peter's, at which the Pope was present, was also attended by thirteen Cardinals, many Bishops and a vast assembly of the faithful. The Pope was borne in to the strains of the silver trumpets. The Blessed Sacrament was exposed on the Papal altar and Father Venturini, S.J., preached a sermon. The Pope remained kneeling all the time and only left the sanctuary to vest for Benediction at which he himself officiated.

HISTORICAL SECTION OF CONGREGATION OF RITES

By a *Motu Proprio,* dated February 6th, which appeared in the *Osservatore Romano* on March 1st, the Pope created an Historical Section of the Congregation of Rites. In a subsequent number the names of some twenty Consultors were given. There are five Jesuits among the Consultors, Fathers Delehaye and Peeters (Bollandists), Fathers Newdigate, Tarouca, and Tacchi-Venturi. The work of the Consultors will be conducted largely by correspondence, and will not involve permanent residence in Rome.

Other Countries

ABYSSINIA

Cardinal Marchetti-Selvaggiani

Many American Jesuits will be interested in the visit which Cardinal (at the time, Archbishop) Marchetti-Selvaggiani paid recently to Abyssinia as head of a delegation from the Sovereign Pontiff. The Cardinal was formerly associated with the Apostolic Delegate at Washington. He last visited Woodstock after the war, on his return from Venezuela, where he had filled the post of nuncio.

The embassy consisted of three members besides Cardinal Marchetti-Selvaggiani. The others were Mgr. Tisserant, attached to the Vatican library and consultor to the Congregation for Eastern Churches; Father Considine, who is procurator of the American Congregation of Maryknoll; and a Chinese priest, Father Paul Yu-pin, who is professor of Chinese Language and Literature at the College of the Propaganda. The mission was an official visit in return for the visit of Ras Taffari to the Holy Father. The ruler has proved himself favourable to Catholic missionary work in Abyssinia, particularly that of education. The Abyssinians are Christians separated from the Catholic Church for the last fifteen centuries, except for a short time after the Council of Florence and again during the activity of the Portuguese Jesuits in the country.

ALASKA

Flood Sweeps Mission

A violent wind and flood swept over the village of Kashunak, Alaska, November 25, destroying the few earthly belongings of the poor Eskimos and threatening the mission building with ruin.

The terrific gale from the east tore several tins off the roof of Father John Fox's cabin and blew them half way to the village. One of them struck and demolished his smoke-stack, thus filling the attic with smoke. He rushed outside to make repairs, but the tempest made it impossible to set a ladder against the roof. So he fought his way through the attic smoke, crawled out onto the roof through a manhole, hammered down the roofing and mended the broken smoke-stack.

Soon the wind shifted and started a vast flood as it drove the icy waters of the Bering Sea across the low land. Kashunak, which is about a mile from the sea, was soon marooned. The mission became an island, completely cut off from the village and the surrounding country.

The water rose all day through the deep snow until 2 p. m. At that time Father Fox was anxiously awaiting the coming tide, which would raise the water about eight feet more and would force him to climb up on his table and play boat when the floor of his cabin was flooded. Just before the tide, however, the wind began to lose some of its violence.

Father Fox had promised a mass in honor of St. John Berchmans the next morning if God would avert the destruction of his mission. He had kept candles burning on the altars throughout the day. Before the water rose too high he had put on his hip-boots and plunged through the icy waves to the village to tell the terror-stricken Eskimos to gather in the "kazga", the native community house, and say their beads. The village chief, a former medicine man, afterwards told Father Fox that the natives were terrified until he came to tell them to pray. "After this," said the chief, "we were no longer afraid." The wind stopped at 10 p. m. and the flood began to subside.

Fox hunting, the natives' chief occupation and means of support, was spoiled by the flood for the rest of the winter. The Kashunak Eskimos live on foxes; the foxes live on mice; the mice were all drowned and frozen by the high water.

Of the next morning Father Fox wrote: "I did not expect anybody for mass this morning, and so did not even ring the bell. But I thought I would wait anyhow till daylight and see how the water looked. As I was waiting, two women made their appearance to find out if there would be mass and morning prayers for the people. 'By all means,' I answered, 'for as many as can manage to get through the water and slush.' Well, some twenty showed up. They came by sled, since the long runners of the sled are less likely to break through than the small feet of the native."

CHINA

Ricci Hall, Hong Kong

His Excellency, the Governor of Hong Kong, Sir Cecil Clementi, K.C.M.G., on December 16, performed the ceremony of unlocking the door of Ricci Hall, new Catholic hostel at the University of Hong Kong, named after the famous Jesuit, Father Matteo Ricci. Bishop Henry Valtorta of Hong Kong pronounced the blessing. The hostel, first residence hall of the institution under Catholic auspices, is in charge of the Jesuits of the Irish Province.

In his address the Governor praised the institution. "Both as Chancellor of the Hong Kong University and as Governor of this Colony I welcome the establishment of Ricci Hall. The founders of the Hong Kong University rightly decided that the institution should be residential, in order that its undergraduates might enjoy the benefits which are so marked a feature of residential universities in England. Moreover the raison d'être of the Hong Kong University is, or should be, to explain China to the West and the West to China. But such an object cannot be achieved merely by lectures to students in a classroom, supplemented by private study in private homes or in a lodging-house."

Father G. Byrne, S.J., in his address of welcome explained the significance of the name Ricci. "Matteo Ricci was the first to establish himself at the court of

Peking, not only as a recognized scientist, but as a master in science."

Trouble in Nanking

The California Province Fathers in China had some rather exciting times last winter and for a while it looked as though they might meet the fate of the two French Fathers who were killed there some two years ago. The trouble began when 30,000 rebels began to threaten Nanking. This danger soon passed when the rebels were bought off, but the troubles of the Fathers were not over, for at the instigation of Student Communists, the student body of Ricci College rebelled. With the dismissal of the ring-leaders the trouble subsided and Ricci College is still carrying on its good work.

New Jesuit Bishop

On the feast of Pentecost last the new vicariate of Pengpu, China, under the care of the Jesuits of the Turin Province saw consecrated its first bishop, Mons. Thomas Berutti of Biela, Piedmont. He is to take up his work in September. This is the last of three vicariates to be erected in the vast mission field of China. The first was that of Wuhu erected in virtue of a decree of Propaganda dated January 20, 1929, and entrusted to Mons. Huarte, S.J. The second was that of Anking under Mons. Melendro, S.J. Anking has a population of six millions of which 24,000 are Catholics and over 10,500 catechumens. There are now seven Jesuit bishops in China.

Aurora University, Shanghai

The new year showed a marked increase in the number of candidates for admittance. Three hundred applied but only one-third of this number has been admitted. The wide-spread influence that the university has had was made manifest by a similar increase in applicants for the school at Zi-ka-wei. Those who applied to this latter school are mostly pagans.

Last year the president of an international association for the study of hygiene, Doctor Rajchman, paid a visit to the faculty of Medicine of the University conducted by the Jesuits. He was accompanied by three of the officials of the Nationalist Government and escorted by Father Rector and Prof. Song Koupin. They visited the dissection room, the chemical laboratory and the hospital annex of St. Mary. The visiting president showed himself highly pleased with conditions at the university. He said: "The organization is perfect and the faculty of medicine of the Aurora is one of the finest I have ever seen."

Chinese Prefect Apostolic at Siehn-hsien

A Vicariate Apostolic established in 1856 and administered by Mons. Lecroart, S.J., has by decree of Propaganda been split and a section assigned as a new prefecture under Mons. Ts'oei, a native, with 20 Chinese priests under his care and about 40,000 Christians. His mother was a martyr for the faith in the Boxer Uprising in 1900. The cause for the beatification of the martyred group of which she is a member has been introduced in Rome. The section ceded by Mons. Lecroart is one of the most fertile fields of a densely populated Christian community as well as the oldest. The blood of these Christians has flowed for centuries in behalf of the faith.

Chinese Convert

Paul Hia, a native-born Chinese, who formerly was a Protestant minister, was received with his family into the Catholic Church on February 21. He ascribes the beginnings of his conversion to the example of the Catholic missioners of his section of China who stayed at their posts during the disturbances of civil war. Two other Chinese Protestant ministers of the region are preparing for reception into the Church.

Mr. Hia recently made his first Holy Communion and received Confirmation from the hands of his Lord-

ship, the Right Rev. Vincent Huarte, S.J., Vicar Apostolic of Wu-hu.

ENGLAND

Father Woodlock and Malta

With Malta and Lord Strickland occupying such a prominent place in the daily papers, the sermon of Father Woodlock in the Farm Street Church is one of extraordinary interest. In a striking address before a congregation that included Lord Strickland himself, Prof. Augustus Bartolo, Maltese Minister of Education, and a number of other Maltese visitors, Father Woodlock blamed British diplomacy for the impasse in the Maltese situation.

The British Foreign Office, he declared, cuts a sorry figure in the negotiations. After it had palpably lost every round "the contest was brought to an end for the time being by two foul blows inflicted on the Maltese people"—the suppression of the elections and the withdrawal of the constitutional measure of home rule.

"One man," he declared, "is the occasion and the cause of the state of things which has so saddened the hearts of Catholics all over the world and has in England led to a revival of 'no Popery' cries and other bigotry. Let us pray that God's graces may inspire in him some course of action which may lead to his being forgiven and to his being welcomed before he dies by the Vicar of Christ as a *persona gratissima*."

Justifying the much-criticized pastoral letter of the Maltese bishops, Father Woodlock said that "the Church has a duty to give clear guidance for the conscientious use of the vote."

Farm Street Church was crowded to its utmost capacity when Father Woodlock spoke.

Father Woodlock went on to say that the next point in which the Pope's action was seen to be quite fair and that of the Foreign Office was indefensible, was the reiterated demand that the Pope forbid the clergy to exercise any political activity. Father Woodlock explained the special circumstances of the Maltese

clergy and their special privileges under the constitution.

"Throughout, the Foreign Office demanded from the Vatican that it should exercise its authority to suppress all political activity by the clergy both in and outside Parliament. The Pope naturally refused to eliminate the opponents of Lord Strickland by thus withdrawing from them the rights specially conferred on them by the constitution. In this the Pope was manifestly in the right and the Foreign Office in the wrong."

Again in the matter of the declaration of Lord Strickland as a *persona non grata* and the refusal of an audience in Rome and subsequently of the making the withdrawal of the Prime Minister a condition for the Pope's entry into negotiations for a concordat, Father Woodlock showed the action of the Holy Father to be perfectly and also diplomatically correct.

"To have received Lord Strickland in audience," Father Woodlock said, "would have been to mark as a *persona grata* one whom His Apostolic Delegate, after an exhaustive enquiry, had reported to be the source of all the recent trouble in Malta on account of his anti-clerical and anti-Catholic activities. It would have been an implicit condemnation of the bishops, his opponents.

"The final stage of the quarrel, and the last word of the Foreign Office," Father Woodlock went on, "is to demand from the Pope an order to the Maltese bishops to withdraw their pastoral and recant its teaching. As long as the Holy Father refuses to do this, the British government declares itself unwilling to have further negotiations with it.

"The impasse seems complete: the Holy Father can never fulfill this condition. And meanwhile the British Ministry to the Vatican remains without a successor to Mr. Chilton, the late Minister.

"The loyalty of the Maltese, deprived autocratically by a Labor government of the 'Home Rule' which they had waited 120 years to receive, will be sadly strained by the present situation.

"There have been blunders in this diplomatic episode, but the study of the Blue and the White Books shows, I believe, that the blunders were made by the British government in London and Malta, not by the Pope in Rome."

Scholastic Philosophy

Father Jaime Castiello was compelled to make a trip from Valkenburg to England to have his eyes attended to. His letter to R. P. Provincial of the Mexican Province tells of some of his experiences in that country. It has not been uncommon to look on scholastic philosophy as moribund if not interred. Father Castiello tells of two occasions when he found the corpse showing astonishing youth and vigor and freshness. After speaking of his optical difficulties, Father Castiello says:

"The work of Father Martin D'Arcy among the University students recalls those golden days when the Society's influence was great among the European Universities in which it was cradled and whose salvation it later came to be by its method and doctrine. When one considers that Aristotelian Philosophy is one of the really important subjects in the course of philosophy and letters, and the fact that Oxford is a Protestant university, it comes as a little surprise to find Father D'Arcy in the chair of Aristotelian Philosophy, with two academies in his charge besides. In one of these he expounds medieval philosophy, primarily St. Thomas, to Catholics. In the other he repeats his matter but to Protestants. Having himself made a brilliant course at the university, his prestige is considerable.

On two occasions he took me to meetings of the Cardinal Pole Society; I can assure you the experience was very instructive. The sessions are held in the chambers of the students themselves. Picture some fifteen young fellows grouped about an open fireplace, chatting and smoking. The lecturer of the occasion, feet to the fire, is reading from a tract on the possi-

bility of the Word becoming Incarnate. After the tract come the difficulties, calmly and leisurely proposed. The tenacity with which they were pressed home was impressive. Whenever the young Aquinas found himself in tight straits Father D'Arcy came to his rescue. But it must be said in fairness that they did remarkably well without his help. After two hours the room was befogged with tobacco smoke and the session broke up. Not however before the topic for the next conference had been determined.

These conferences are of tremendous importance. Our Fathers in England have realized the perils of religious ignorance among their country's youth. Giants in material science, they can be weaklings in religion,—a mental lopsidedness fruitful in moral catastrophes.

Later in London, I had the opportunity of witnessing another event which probably marks the beginning of a movement. There is in that city a Catholic association called the Aquinas Society, composed of Catholic barristers. It is under the direction of the Dominicans and has for its chief aim the study of the Summa. Through the influence of its members, who enjoy an excellent reputation among their legal brethren, Fathers McNabb and Reeves, famous English Dominicans, were enabled to give an exhibition of medieval disputation before the Temple Debating Society. This was an extraordinary concession on the part of one of London's most exclusive professional clubs. Accordingly on November 13, before several of the most eminent jurists of England, the act took place. We were about fifty all told seated in easy chairs, the inevitable pipe or cigarette in evidence, no doubt correct form for a medieval debate. All were in evening dress, that is, all but myself, the solitary cleric. In the foreground face to face at an enormous table of ancient mahogany sat the two Dominicans in their classic habits. At the head of the table sat the president of the Jurists Association of the Temple. The first part of the proceedings was no novelty to me. The thesis was ex-

plained and proved after which Father McNabb proposed the difficulties in syllogistic form. My interest became more animated when Father McNabb withdrew and Father Reeves defended his thesis against some of the best brains of the London legal world. There were Protestants, Socialists, Agnostics. Nothing could be more scholarly than the precision with which Father Reeves pinned down the essential weakness of the difficulty. He defended the thesis "Private property is licit" and the objections were chiefly on historical grounds. A young socialist argued that if communism had actually been made to flourish among the monks by exalting men's ideals, then communism would be an accomplished fact when in the course of time humanity had arrived at the same plane of idealism. The frankness of Father Reeves' reply to this difficulty was admirable. Sketching the history of religious institutions he brought out clearly the constant war that has marked that history; the struggle between observance of poverty and the natural love of riches. He went on to cite the various Popes who felt obliged to intervene and reform these communities and the heaven-sent St. Bernards raised up from time to time by God to reawaken in men's hearts love of poverty to the entire rejection of all worldly goods. He argued finally that without the special grace of God even this monastic poverty would be impossible. He argued to such good effect that at the conclusion the young socialist exclaimed, 'Father, you have not convinced me, but you have certainly impressed me considerably.' The session lasted from 8 p.m. to 11 p.m. and manifestly left a deep impression on the minds of all."

HOLLAND

American Martyr Honored

From Boekelo comes the welcome intelligence that a new church is to be dedicated to the memory of Saint Isaac Jogues the North American Martyr of the Society. Boekelo is in Eastern Holland, the centre of

a large textile and salt industry. The motive of the dedication would seem to be that it was in New Amsterdam, now New York, and also at Fort Orange, now Albany, that Father Isaac received assistance from the early Dutch traders, when he was hunted by the Iroquois. Hollanders, we remember, tried to ransom him, and did in fact effect his escape.

ICELAND

The magazine *Le Missioni* contains an interesting account of some little known Jesuit mission history.

In 1552 the King of Denmark, Christian III, forcibly banished from Iceland the Catholic religion which up till then had been in a flourishing condition. The last bishop was Jon Arason who after a heroic resistance was decapitated by the Danes November 7th, 1550. After his death the persecutors did all in their power to wipe out every vestige of the "Roman" faith. Immense treasures of the rich libraries of Augustinian and Benedictine communities were destroyed by fire. Then began a period of darkness and decay which the great poet, Cisli Brynjulfsson, a university professor, called "a night of three hundred years." Many harsh laws were passed to forestall any attempts at introducing "popery" anew. From that time on for more than three hundred years Lutheranism became absolute master of the Island.

The first attempts made since then to restore Catholicism were those of two French pioneers, the Jesuits, Baudoin and Bernard. Baudoin was known by the Norse name of Baldvin. He was from Rheims and younger than Bernard. The following details were given by the native Jesuit, Jon Svensson, who saw the two priests when he was a lad of ten and knows the story of their work.

In 1858 the two priests landed at Grundarfjord. They took lodging in the house of a French doctor there, unknown as priests. But they soon came to be very friendly with the people because of their amiable disposition and winning ways. They could

not long conceal their identity as priests. It all happened through the curiosity of an individual who spied through the keyhole and saw an altar in their room. They were then known as the "Frönsku prestarnir," the French priests. But in spite of the prejudice of the people against the "Romish" religion, the Jesuits still continued in their friendship. Young students came to them to study French and they in turn took lessons in the Icelandic tongue. They visited the nearby families and won over the little ones with chocolates and other sweets sent them from home. It was slow work getting themselves to the point of asking their friends to come to their Mass and sermons. On the occasion of a solemn High Mass twelve made their appearance. Mr. Baldvin preached in the native dialect. Succeeding Sundays saw the little chapel filled with eager Protestants who showed every mark of respect and listened with attention. On the occasion of a sermon on devotion to the Blessed Virgin they became indignant and caused the two Jesuits no little alarm. It required all the skill and tact of the two fathers to calm them again. But no sooner had they been pacified than more trouble began. After a sermon on the true religion and on the Church of Christ they became insulted at the insinuation of "no salvation outside of the Church" and accused the Fathers of trying to foist on them the "Popish" religion. This made matters exceptionally hard, especially after the first occurrence. The main difficulty lay in the peculiar mold of the previous Lutheran training which had given these people many prejudices against the Catholic doctrines. Added to this was the other difficulty of not being able accurately to express in the new tongue correct ideas without offending. However these intrepid pioneers set themselves to the arduous task before them and soon conquered both difficulties.

INDIA

Father Creane's Worries

At Bhagalpur Father Creane was called by the chief representative of the government in that district to

answer certain allegations made by a subordinate Hindu official. Some ten main charges were made, some silly and some serious; and some true and some false. He was said to have encouraged Santal aboriginals to disobey the law, promising protection in case of trouble. He was said to have made converts of thirty families in one village (where practically no one has yet been converted) and to have held out hopes of recovering property sold by order of the courts. His converts had been cutting down trees in the jungle, harvesting the crops of the Hindus, who were powerless to resist, and so on. In addition, the report stated, with more truth, that the Fathers had been playing the phonograph for children and entertaining them with other musical instruments. They had been giving them candy and in general had been trying to win them over. Indeed it was common knowledge that the Fathers dressed their converts magnificently and fed them. It seems that this referred to the wearing of Mass servers' cassocks by the boys from the school while serving Mass on the occasion of the visit of one of the missionaries! There was one more charge also in this serious effort to prove that the Fathers from America were raising a disturbance—ever to be banned in modern India,—that they had actually given their converts rides on their motor lorry!

Back of the report was a group of dissatisfied Hindus, who are afraid of the coming of the Fathers. The love which these possessors of fields, secured from Santals by subtle court processes, continue to show for the poor aboriginals is phenomenal—when the Christian missionary comes in. The aboriginals have always been told they were not Hindus at all by the Hindus; but now that they may become Christians and get an education the attitude of the Hindu body is reversed and many are the maudlin expressions of brotherly love for the poor aboriginal for whom the foreigner is laying a trap.

All these things happened in Father Kilian's territory. Father Creane was blamed for it all because he had visited the place first and on two occasions since.

Father Kilian has since been living in it and seems to be officially Father Creane.

Father Creane has not escaped petty molestations in his own territory. Driving into the headquarters of the subdivision he is working in, on his way home from Bhagalpur, where he had put several Santal girls in the Sisters' new school, he went in to make a courtesy visit to the magistrate. The magistrate was out, but Father Creane was presented with a carbon copy of a letter notifying him of the institution of a criminal case for kidnapping two Santal girls! Without much ado Father Creane promised satisfaction and hastened to the scene of his supposed crime. The two "kidnapped" girls, who had been asking to come to school for a long time, had been taken in the presence of a multitude of villagers with several others from the same village. It seems that the mother of one of the girls was present and the mother of the other was not. The mother who was present had not been asked formally for her girl, since there was some hurry at departure, but her tacit permission and the pleasantness of all concerned gave no inkling of what was to brew. One mother who was not actually present at the taking and the other who had not been asked explicitly, decided they had a grievance. Hence their journey back to the headquarters of the subdivision and the institution of a criminal case. Needless to say, the two girls were back from Bhagalpur in a very short time. The other villagers are very open in their disapproval of what the over-sensitive mothers did, for Father Creane is well liked by all the people he comes into contact with. "Wouldn't that sound nice," suggested Father Creane, "Jesuit arrested for kidnapping two girls."

Jesuit Bishops

In India, the Jesuit order has now two archbishops and six Bishops, with two more bishoprics in Ceylon. Galle in Ceylon, however, is still without a bishop since the death of Bishop Van Reeth.

High School in Patna Mission

The most important event in the Patna Mission during March was the opening, on the feast of St. Joseph, of the new High School at Turia Tola, in the "suburbs" of Bettiah.

It was the ambition of all to make this a day of days. The occasion was celebrated with all the pomp and ceremony that those in charge could command. Preparations were well under way a month or more in advance.

It is largely due to Father Pettit's untiring energy that the High School is an accomplished fact. It was he who nursed it along from a one-class beginning until it became what it is today—a full fledged high school, with Government recognition. During these four years he not only taught his full share of classes, but he found time to manage all the tiresome details of negotiations for securing the tiny parcels of land for the grounds, drew up and re-drew the plans, and saw to the ordering of building material. How he did it all in the midst of his other work, for he had plenty besides, is hard to understand. That he was called away to other important work among the Santals just as the building was nearing completion, is another evidence of his ability.

A large share of credit for the erection of the building itself must fall to Brother Stanislaus, who engineered the construction work. Without any previous training in this line, except the experience gained during the re-building of the pro-cathedral at Bankipore, Brother Stanislaus has put up the Middle English School at Bettiah, and now the more pretentious High School. His success in these lines has called forth the admiration even of the Government inspectors, whose demands are always exacting.

The new building is a substantial, two-story brick structure, facing north. There are 17 class-rooms, capable of accommodating 600 boys. These rooms are well lighted and well ventilated. A veranda running

the entire length of the south side softens the glare of the Indian sun. The Head-Master's room and the teachers' rest room occupy a wing projecting south from the center of the building. Above these rooms is a hall large enough to accommodate the student-body when necessary, though most of the public gatherings will be held outdoors.

Death of Father Ory

The *Patna Mission Letter* reports the death on January 16 of Father Francis Xavier Ory, S.J., veteran of thirty-six years on the Chota Nagpur and Patna Missions. Since 1894 Father Ory has worked among the peoples of these missions. Among the many extraordinary incidents of his colorful life was his chaplaincy of the native troops sent from his mission field to France during the World War. Father Ory spoke the Oroan dialect so proficiently that the natives refused to believe him a foreigner. His death was the occasion of great mourning, not only among the Christians but among the Mohammedans and Hindus as well.

New Indian Congregation

On December 27th there occurred an event that will go down in the Ghyree Mission History. Sister Lucile arrived with four Bahins, the first fruits of the Congregation of the Bahins of the Sacred Heart, started by Bishop Van Hoeck, S.J.

The new Bahins are lodged in a two-room house that stands in a small compound surrounded by a wall of reeds to form an enclosure.

These Bahins are Indian girls, who live as Indians. They understand their own people and can do much that Europeans could not even hope to do. The careful training in the spiritual life which they receive makes them invaluable workers in the mission.

Missionary Intention

The Missionary intention of the Apostleship of Prayer for June was the opening of Thibet, Nepal,

and Afghanistan to the light of the Gospel. Nepal is a part, and a big part, of Patna Mission. It is a country of some 5,500,000 souls to reach whom, at present at least, is a practical impossibility for the missionary. That is why the wedge of prayer must first open the way.

Europeans know almost nothing about this "Forbidden Kingdom" to the north. And they are not supposed to know. Nepal is one of the few countries left in the world which have succeeded in keeping their secrets to themselves by forbidding entrance to unwanted outsiders, and all outsiders are unwanted. Nepal is closed to all Europeans except the British resident and his staff, and a few rare visitors to the Capital on scientific or other scholarly work.

IRELAND

Both the new Irish diplomatic representatives who lately presented their credentials to the heads of the Governments in Paris and in Berlin, were pupils of the Jesuits at Clongowes; and they were contemporaries there of the present Minister for External Affairs, Mr. Patrick McGilligan. Professor Binchy has had a distinguished academic career in the National University of Ireland, and like many of its best students he has done postgraduate work also in the universities of Germany. Another of his contemporaries, Mr. McLaughlin, also went to Germany after obtaining his engineering degrees in Dublin; and it was he who as a young engineer working with the great firm of Siemens Shuckert, enlisted their interest in the electrical possibilities of Ireland.

JAPAN

The Catholic University of Tokyo has begun work on a new building that will give the school accommodations for 800 pupils. The Fathers are also planning the erection of three High Schools at strategic points to serve as "feeders" for the University. They think that in this way they can have about 3000 students within five years or so.

Almost simultaneously with this news comes the report of an immense drive to be launched by Toyohiko Kagawa, one of the bulwarks of Japanese Protestantism. He promises to win a million members for the Protestant Church during the next three years.

One cannot mention the activities of the Catholic Church in Japan without thinking of the great Japanese Catholic, Admiral Yamamoto. The following biographical data are taken from *Die Katholischen Missionen.*

Admiral Yamamoto was born in December 1877. He entered the school conducted by the Marist Brothers in Tokyo in September 1891. Led by the good example of his preceptors he undertook an investigation of the Catholic Religion, with the result that he was baptized in 1893, on Christmas Eve. He entered the Naval Academy in 1893. In 1902 he was received in audience by Leo XIII. In 1904 he took part in the Russian-Japanese War. In 1907 he was again received in audience, this time by Pius X. He remained in the Eternal City from 1915 to 1918. In 1919 he took part in the Versailles Conference. As a result of this conference Japan acquired certain territories, then missions of the Spanish Jesuits, among others the Caroline Islands. Admiral Yamamoto went to Rome to confer with the Holy Father regarding the new status of these missions. It was after this conference that Yamamoto was decorated with the Order of St. Gregory. In 1921 he went on a tour through Europe with the heir to the throne, whose tutor he was. On that tour the Prince (now Emperor) was received in audience by His Holiness, Benedict XV.

About this time enemies began to attack him, suspicious of the power he had gained with the reigning family. The Emperor stood by him courageously but finally at the Admiral's own request permitted him to retire from the Imperial Palace.

Upon leaving the court the Emperor commissioned the Admiral to edit the account of the European journey, a work upon which he is at present engaged.

JAVA

A humble mountaineer of Java, Barnabas Sarikrama, is the first Javanese to receive the honour of *Pro Ecclesia* from the Supreme Pontiff, conferred upon him on the twenty-fifth anniversary of his baptism. In 1903 he went to the Jesuits at Moentilan to obtain treatment for a wound. The wound healed and he asked for baptism. Instruction was given him and he was baptised. In the following year he converted 173 of his fellows of the mountains. This was the beginning of a quarter of a century of devoted apostolate.

LITHUANIA

New Province

By a decree published March 25, 1930, Very Reverend Father General established the houses situated in Esthonia, Latvia and Lithuania a full province. The three civil Republics of Esthonia, Latvia, and Lithuania run southwards from the Gulf of Finland along the western frontier of Russia, or in other words include such well-known cities as Riga, Libau, Reval, and Vilna.

For the time being the office of Provincial is being held by the Rector of Kaunas, Father J. B. Kipp.

MEXICO

The following letter of Father Lara of the Mexican Province gives an interesting episode in the Calles persecution. It possesses the elements of an amusing little drama, which might be called "Tables Turned."

In this month of March just passed, God called to account for the many misdeeds of an impious life the so-called Colonel Cecilio Bustillos.

For three years of the persecution this wretched creature was the "Calles" of our mission and missionaries; a hypocrite, absolutely without honor, a

scoffer, a political schemer, a dyed-in-the-wool Mason with pretensions toward theosophy, etc., etc.

On the occasion of the Government's suppression of the "Crusade" of Escobar and Company, Cecilio appeared in our mountains as a dashing colonel of Rangers, a post he had no difficulty in obtaining from the Minister of War at that time, the Grand Turk. And so our colonel, at the head of a few unsavory nondescripts, devoted his zeal to the Sierras with the aim of annihilating the refractory mountaineers, dragooning the Catholics and us few missionaries who persevered, and in fine, pillaging the peaceable folks while at the same time he fleeced the Government with requisitions for a highly mythical army.

For this last reason the State Government summoned him to Chihuahua; but he posed as king of the Sierras and paid no heed to the command. Then an order went out for his arrest. In Chihuahua through influence he was liberated on bail, but no one knows on precisely what conditions. At any rate, from that time forward his bravado vanished. He kept to the byways and avoided us as though he expected us to exact vengeance, now that he no longer had the support of the Government. It is said that he gained his liberty under bail and on the condition that after the lapse of a certain time he should present himself in Chihuahua. He never did so but defied the authorities, bidding them, if they were men, to come after him in the Sierras. They came. Two or three days later, ten soldiers swooped down on a village called Rocheachic. The unfortunate fellow was at a dance. The authorities whom he dared to defy were personal enemies of long standing. Thinking all was lost when he found himself in the power of the soldiers, he wept like a school boy, begging them to kill him on the spot. It is said that he even tried to snatch a pistol from one of them and commit suicide. At that time I was in Tonachic busy taking over the church in that place which had up to that time been in charge of the infamous district councils. One afternoon I received

a mysterious letter, written in the hand of Cecilio and witnessed by a good Catholic of Sisoguichic, well known to me. The letter informed me that it would be to my interests to go immediately to Norogachic.

The messenger who delivered the letter to me partly solved the enigma. From him I heard that they had trapped the wretched Cecilio but I did not hear why the captive and the captain who had arrested him wanted me. Most probably I thought to myself, they are under orders to shoot him and the unhappy fellow wants to make his peace with the Church and the priest whom he has defamed in every possible way. With this in my mind, I resolved to go to Norogachic the following day. In passing through Rocheachic, where he had been arrested, I learned that he was in great fear of being shot, and as he knew well that his captors were Catholics and that I had considerable influence over them, he hoped to save his life through my intervention.

I arrived at Norogachic and spoke to the soldiers who assured me they would not kill him unless someone attempted to rescue him or he himself attempted flight. With the permission of the soldiers, I entered his cell. We opened our interview by moralizing on the dolorous vicissitudes of life and the obligation we all have of sharing our misfortunes with one another. "Yes," said I, "such is life. In this very cell, just about two years ago, by trickery and false accusation, you imprisoned me. Do you recall that?"

"Yes," he replied, "I remember. But you are noble enough to forgive. Now what I ask," he continued, "is that you use your influence to keep me from being killed. I have reason to fear that they are going to put me out of the way."

Before promising anything, I reproached him for unjustly arresting three of my companions early in the persecution; also for the sack of Sisoguichic; for the expulsion of the sisters and the imprisonment of the brothers. I further reminded him of how he had arrested me in San Antonio and sent me to General

Ortiz under false and slanderous charges, enough all told, to warrant the General's shooting me. I said, "I will pardon all this freely for humanity's sake, above all, because Christ bids me pardon and love my enemies. And not only pardon you, but I will recommend you to my friend, General Ortiz, and have him plead your case. As for the soldiers they assure me you will not be shot on the road."

With these assurances he showed himself highly pleased. I continued: "All this, Cecilio, is but a trifle; I would do you a bigger and more valuable favor. Should my efforts fail, your end will be at hand. In that case imagine yourself before Christ your judge whom you have persecuted in the persons of His people and His ministers. Before that Judge, Calles will not come to defend you nor all the powers of Freemasonry. When Christ cries: 'Thus far,' no man steps beyond."

Time and again I repeated this, but in vain. He was obdurate in his Freemasonry and gave no opening in his perverted heart to the call of grace; least of all now that he conceived some hope of saving his life. I remained with him till midnight. When I left, I promised to return as early as possible since I had confessions and baptisms at Tonachic.

To a kinsman of his I gave a letter of recommendation for General Eulogio Ortiz, urging the messenger to take the road in all haste so as to arrive in Chihuahua before the prisoner. Everything pointed to a happy result but on returning to Tonachic six days after my interview with Cecilio I learned the sad news that he had fallen with two bullets in his body. It is said that four hours after leaving Norogachic at a point between Choguita and Pilares the soldiers were rushed by three men and Cecilio perished in the scuffle.

SPAIN

An Unusual Priest

A remarkable man, Rev. Antonio de Aldama, who had been Count de Aldama and Marquis de Ayala (papal titles), died at Loyola, Spain, February 1, 1930, after only twenty-six days of religious life in the Society of Jesus.

In his youth he had been a successful business man and quite wealthy. He had found time to acquire vast erudition in many branches of learning. His oldest son says that his father read Suarez as a pastime. Many were the trials he underwent for the moral good of his people to shield them from bad politicians. Special mention should be made of his subsequent alms to charitable institutions and his tender love towards the poor and lowly. Every year on Holy Thursday, a dozen beggars sat at his table and were waited upon by himself and his children. It was mainly his charity that merited for him the papal honors mentioned above.

He was a daily communicant, made daily an hour's meditation, and the examination of conscience.

The spirit of family life and the sense of his obligations as a father were so marked that, as he himself used to say, he only lived to rear a healthy and holy family. He was the father of five children, of whom four became religious, whilst the fifth is a student in our apostolic college of Puerto de Santa Maria, Cadiz, and is preparing to enter the religious life.

Some time ago by mutual consent, the father prepared to be ordained as a condition for entering the Society, while his wife began the postulantship with the nuns of the Visitation at Seville. On Christmas Day, 1929, in the presence of his wife and three boys, he said his first Mass, during which he imposed the religious habit on his wife, and gave her and his boys the Bread of Angels. His eldest son from Oña preached the ordination sermon. Only his two daughters, who are cloistered nuns, were prevented from assisting at these soul-stirring ceremonies.

On January 5, 1930, after bidding farewell to his relatives, this unusual priest entered the Novitiate at Loyola. His religious life work was brief but exemplary, and made an indelible impression on his companions. His superiors say that he was always faithful to the least rule, and adapted himself so well to his new life that had not his gray hairs betrayed him, he was sixty-two years old, he would have been taken for one of the young novices.

TURKEY

Islam's Devotion to Our Lady

We have it on the authority of Father Goudard, S.J., writing in *Etudes,* 1904, that all the converts from Islamism attribute their conversion to Mary. Strange though it seems, our blessed Mother is well known among the Mussulmen, and venerated by them. Her name appears in several verses of the Koran, for Mahomet realized the privilege and honor that was hers in her Immaculate Conception. He wrote of her in the Koran, "One day angels thus spoke to Mary, God has chosen you. He has made you free from all stain. He has selected you from among all women. O Mary, be devoted to your God, pay reverence to and honor Him." We could draw a fitting memorial of our Lady from the Islamic texts which treat of Mary's predestination and birth, of her infancy and marriage to St. Joseph, of the Annunciation, of her Motherhood, of her death and Assumption into heaven, but we should be on our guard in the selection of the passages, for Mahomet has taken his material from all sources, many of them wholly unreliable. He has arbitrarily confused texts from the Old and New Testament, and selected instances from the Apocryphal Gospels and from legends dating back to the early centuries. We find her name in the Koran, but not the Blessed Virgin whom we love to know. She lacks that charm, that purity, that sublimity that we know, for Mahomet did not understand her. He removed her most beautiful prerogative, that of being Mother

of God. For Mahomet, Mary was mother of the Prophet Jesus, not of God; in dignity and honor she occupied an inferior place, for Mahomet placed her side by side with Khadyad, his spouse, and his daughter Fatimah. Notwithstanding this distortion of doctrine, the Koran made our Blessed Mother known to the Mussulmen, and the Arabs, assisted no doubt by their intercourse with Christians through the centuries, became devoted to Mary and gained confidence in her power. In Northern Africa knowledge of Mary spread through the hidden work and fruitful example of many Christian prisoners and of European merchants who frequented the shops in cities along the coast and even in the interior. In Syria knowledge of Mary is due to the extraordinary devotion of the early Christians, from whom many of the Mussulmen of Syria are said to be descended.

Many examples in history show the Mussulman's devotion to Mary. Vitry narrates that the Saracens used to bring their children to the shrine of Our Lady of Tortosa to be baptized, believing that through her intercession they would be cured of their illness and be long-lived. A missionary thus wrote in the 17th century, "The Turks have a deep veneration for Mary. They call her the Mother of the great Prophet Jesus, and they go so far in her defense as to burn at the stake those Jews who blaspheme her." An incident is told of the son of the Sultan of Great Armenia. He was favorably disposed towards the Catholic faith and in 1322 he traveled to Avignon to the court of Pope John XXII, who received him with every mark of honor and esteem. During his sojourn there, he heard a preacher attack the doctrine of the Immaculate Conception, for at that time it was not an article of faith defined by the Church. He became so enraged at this insult to Mary, that he jumped to his feet and shouted to the preacher, "Stop that talk! I tell you that if anyone had the audacity to use such language in the presence of the Caliph or of the Sultan of Egypt, or even in the presence of other Mussulmen he would be

straightway stoned to death." That sermon so scandalized him that he put off the time of his conversion. Not even the explanations of the Pope were of any avail, for he fell back into his former unbelief, to the false religion that venerated the Mother of God.

The Mussulman's devotion to Mary persists in our own times. In 1833 in Algiers on the Bab-el-Oued way, there stood a Mosque dedicated to our Lady and entitled "Our Mother Mary." It is said that the Mussulmen of Algiers are very devoted to Mary, and every day they repair to the church to pray at the shrine of Mary, our Mother of Africa. It is no wonder that Mary often hears their prayers. The first miracle recorded took place in Syria; it was the sudden cure of a little Mussulman of Saida through the intercession of our Lady of Mt. Carmel. It seems that conversion to the true faith is often the grace of graces conferred by Mary on these devoted infidels.

American Assistancy

American Association of Jesuit Scientists

On August 12, 13, 14, the ninth annual meeting of the Association of Jesuit Scientists, Eastern States Division, was held at Holy Cross College, Worcester, Mass. After the opening address of welcome, the minutes of the last meeting were read, and Father Richard B. Schmitt, S.J., the outgoing President, read a very scholarly paper on "The Need of Method in Science." After his address, Father Schmitt appointed several committees for nominations and special events of the meeting. Throughout Wednesday and Thursday morning, the different sections of the Convention met. The Chemistry Section was presided over by its Chairman, Father George Strohaver, S.J. Ten very instructive papers were read by different members of the Association. At the same time the Biology Section, presided over by Father John Frisch, S.J., as its Chairman, met in the Biology Department of Beaven Hall. Several illuminative papers were read by members of the Association. In the Physics Department of the College, the Mathematics and Physics Sections met jointly. Father Frederick W. Sohon, S.J., presided over the Mathematics Section, and Father Thomas J. Love, S.J., over the Physics Section. Several enlightening papers were presented to the Sections by their members.

On Thursday afternoon, the Association closed its annual meeting with an election of officers, and a speech by the new President, Father Charles Shaffrey, S.J., of St. Joseph's College, Philadelphia. Mr. Edward S. Hauber, S.J., of Georgetown University, will take up the secretarial duties of the Association for the coming year.

There was on exhibition during the Convention the latest scientific apparatus of Bausch & Lomb Optical

Company, Rochester, N. Y., and of the Central Scientific Company, Chicago, Ill.

Debating in Jesuit Colleges

The centennial exercises of the Philodemic Debating Society of Georgetown University lead one to remark that an interesting chapter of the history of Jesuit education in the United States could be written about its debating record. The Philodemic boasts thirty-one victories in thirty-six debates. Among its opponents were such worthy schools as Yale, Princeton, Cornell, Pittsburgh, Pennsylvania, Lafayette, Columbia, Tufts, Bates, N. Y. U., Colgate, Washington and Lee, Boston College, Johns Hopkins, etc.

The past few months have seen the same Georgetown win victories from Harvard and Princeton. From Omaha comes the news of Creighton's easy victory over Harvard. These are only a few of many brilliant Jesuit triumphs. One recalls how four years ago Boston College took into camp an Oxford team, flushed with a recent victory over Harvard. It is unfortunate that these records have not been compiled, for they constitute a real achievement and a vindication of our oft assailed pedagogy.

Medical Missions

On December 21, 1929, four new members of the Society of Catholic Medical Missionaries made their Solemn Promise and took the Mission Oath at Brookland, Washington, D. C. One is a dentist, three are registered nurses. They sailed on January 14 to Naples and went from there to Rome for an audience with His Holiness before going on to their ultimate destination, Holy Family Hospital, Murree Road, Rawalpindi, Punjab, India. The missionaries were introduced to the Holy Father by the Procurator General of the Congregation of the Holy Cross. His Holiness stated that it was a joy to him to see the missionaries, particularly as it is his desire to foster public interest in medical missions.

This contingent is among the first tangible results of a movement that has been under way for some time. It has been felt for many years that there was a need of mobilizing the medical skill of both qualified men and women for the cause of the Church at home and abroad. About five years ago, two wholly independent efforts were made, not so much to form a lay medical society, as to unite medical skill with the advantages and safeguards of a Religious life. The doctors in each case saw that much good work remained even unsounded by the various Congregations of Religious Nursing Sisters; and each worked out on his or her own lines a system which, it was felt, would meet the needs of the day. Dr. Anna Dengel, a fully qualified practitioner, after much experience in the Rawal Pindi Hospital in India, came to Europe on this very quest; and thence, armed with certain recommendations to Father Garesché and others, instituted under the ægis of the Archbishop of Baltimore, the Society of Medical Missionaries. Their work is purely for the Foreign Missions, and though they are much sought after, they have as yet only been able to establish one hospital, in India. The other body, after much thought and prayer, has come into existence in a flat in Hill Street, Glasgow, and is at present directed spiritually by Father Agius, also a doctor. Their work, however, is not solely confined to the Missions; and we could point to some instances of splendid home-service "unto death" performed by individuals.

In connection with the same work comes the report that the fourth annual course of medical instruction for priests, brothers and sisters who are to go to the mission field, given under the auspices of the Catholic Medical Mission Board, closed at Georgetown University in the beginning of August of this year.

Sixteen priests, members of various religious communities engaged in mission work, and two sisters took the course.

Further evidence of the progress being made in this matter is found in the announcement of two scholarships, to train doctors for service in the Foreign Mis-

sion field, which have been given to the Catholic Medical Mission Board by Father William J. Agnew, President of Creighton University, Omaha, Nebraska.

Father Edward F. Garesché, director of the Board, announces that the scholarships will be awarded to the applicants considered most promising, and adds that an effort will be made to send one student to the University this year.

Mission-mindedness

Report of two generous contributions to the missions by colleges during the past year would seem to indicate that the students are awakening to a greater interest in the missions. Holy Cross, which has long been a centre of mission zeal, has again despatched a generous purse to the fields. Rev. John D. Wheeler, S.J., has announced that the Mission Crusade has sent nearly $7,500 to the mission fields during the year. This amount is an increase of almost $300 over the previous year. It is gratifying to note that the collections each year have been constantly growing. The Director of the Crusade, Father Wheeler, has been most earnest in establishing this mission unit at Holy Cross. The success with which his efforts have met is proved by the many letters of gratitude which he has received from missioners who have been aided by the Holy Cross student body.

Georgetown has adopted Father Daniel Sullivan, a missionary in Mindanao, and to date has sent him over $1,000. During the Easter vacation postal money orders for $500 were sent to Father Sullivan. The money was collected from the students during Lent, both by Sunday collections and room to room canvass.

Recognitions

During the past school year two educational bodies have formally recognized the value of Jesuit education. The one body took measures concerning the evaluation of the Jesuit course of training for its own members. The other placed its official approval on the work of Loyola University, New Orleans.

During the annual convention of the Southern Association of Colleges and Secondary Schools, held in Lexington, Kentucky, on December 7th, Loyola was received as a member of the Association. The convention, which was held under the auspices of the University of Kentucky, was attended by Father Sullivan, the president, and Father Hynes, dean of the College of Arts and Sciences. Although the degrees of our University had already been recognized almost unanimously prior to the securing of membership, nevertheless this admission carries with it a technical rating, which guarantees universal acceptance, and places Loyola upon an equal basis of representation with every university in the country.

The second recognition took place later in the year. At a meeting of the North Central Association of Colleges and Secondary Schools held at the Hotel Stevens, Chicago, March 18-21, the extensive training of Catholic priests, especially the Jesuits, was given formal recognition. In its legislation the association interprets this training in terms of a Ph.D. degree—"That all Jesuits had training equivalent to a Ph.D., at least for the purpose of teaching evidences of religion and subjects of a philosophical and ethical character."

The endowment of consecrated lives received recognition. Specific ways of evaluating such services were submitted and adopted.

CALIFORNIA PROVINCE

Jubilee of St. Ignatius Mission

The diamond jubilee of St. Ignatius Mission, Montana, was celebrated from May 28 to June 1. Seventy-five years ago last September Father Adrian Hoecken celebrated the first mass in the open air on the site of the present mission. At the request of Bishop Finnigan of Helena, Montana, the jubilee celebration was postponed to May, so as to allow time for the elaborate preparations needed to make this jubilee an outstanding event in the history of Montana.

St. Ignatius Mission, originally established in 1844 by Fathers DeSmet and Hoecken on the Pend d'Oreille river across from Cusick, Washington, was moved ten years later at the request of the Indians to its present location in one of the most beautiful spots in western Montana. Most of the Lower Pend d'Oreille Indians accompanied the Jesuit community, which consisted of Father Hoecken and Menetrey and Brothers Claessens, McGean and Specht. At the new site Father Hoecken said the first mass in the open air on September 24, 1854, in the presence of large numbers of Lower and Upper Pend d'Oreilles, or Kalispels.

At a great Indian council held in the summer of 1855 at Hell Gate, a few miles below the present site of Missoula, a famous treaty was made between the United States, represented by Governor Isaac J. Stevens, and Victor, chief of the Flatheads, and the chiefs of the Pend d'Oreilles and Kootenais. By this treaty the present Flathead reservation was set apart for the exclusive occupancy of "the confederated tribes of Flatheads, Pend d'Oreilles and Kootenais." At the request of Governor Stevens, Father Hoecken assisted at the council and affixed his signature to the document. By the treaty, the Indians were to have school teachers, a blacksmith, a carpenter, etc., and the Fathers and Brothers at the mission were instructed to carry out, in the name of the government, this part of the agreement.

Accordingly a school was started by Father Hoecken, but it had to be shut down soon afterwards, since the funds promised by the government were not forthcoming. It was not until nine years later in 1864 that Fathers Giorda and Grassi were able to open a small boarding school and support it entirely at the mission's expense. Four sisters of Providence from Montreal arrived at St. Ignatius in 1864 to conduct the girls' school, the first of its kind in the Northwest.

As the mission lacked the funds needed to house, feed and clothe all the children, only a day school was opened for the boys. It was not a success. To raise funds for the boarding school, Father Giorda set out

with two of the Sisters to solicit contributions from the miners. They went from camp to camp throughout the whole Territory, and the big-hearted pioneers responded generously to the appeal. For several years two of the Sisters thus went out to beg for their own and their pupils' sustenance.

Although a single subsidy of $1,800 for the education of the Indian children was received from the government in 1864, no further aid was given until 1874, when a contract subsidy of $2,100 was allowed for the mission schools for that year and the next three years. In 1878 the contract allowance was raised to $4,000, which it remained till 1890, when a more liberal policy towards the St. Ignatius schools was adopted by the government.

St. Ignatius reached its highest development from 1890 to 1896.

The Ursuline nuns had arrived at the mission in 1889 to conduct a kindergarten for the little Indian children. By act of Congress the monthly per capita subsidy for each Indian pupil, beginning with the fiscal year 1890-1891, was raised to $12.50 and the number of contract pupils was increased to 300. At that time there were 320 Indian children in the St. Ignatius schools; 120 boys in the Jesuit school, 130 girls in the Providence Sisters' school, and 70 children in the Ursulines' kindergarten. A branch school was opened in 1891 in the Jocko valley, 23 miles from the mission.

The cornerstone of the large and splendid brick church was laid in 1891. The interior was beautifully frescoed a number of years later by Brother Joseph Carignano.

The scholasticate of the Northwest was situated at St. Ignatius Mission from 1895 to 1899, when it was moved to Spokane.

A severe blow was dealt to the mission schools when in 1896 Congress decreed that all further Government help was to be denied to the Indian sectarian schools. The subsidies were to be diminished by one-fourth each successive year, until in 1900 all government aid was to cease. The Catholic Indian Bureau came to the rescue

and allowed St. Ignatius mission $8,640 a year for a total of 80 pupils. Even this amount the bureau was unable to pay in 1901, and accordingly Father Cataldo had to travel through various parts of the country, giving lectures and sermons in behalf of our Indian schools. He collected $3,000, which he divided among our various missions.

Owing to lack of funds the Jocko branch school was closed in 1897, and the following year the residence there had to be given up. Since then the Jocko district has been visited twice a month. At St. Ignatius mission the "shops" had to be given up and the number of pupils considerably reduced. Notwithstanding the financial struggles, during the past 30 years the St. Ignatius mission schools have maintained an average attendance of about 200 pupils a year, with contributions sufficient to support less than half that number.

Among the mission's vicissitudes must be mentioned three big fires. In 1896 the boys' school and dormitory were completely destroyed by fire. One of the boys had deliberately set fire to a mattress in the dormitory.

The two main buildings of the Providence Sisters' school burned down December 9, 1919. Parents of the 120 girls in the school were notified to find other accommodations for their children. Word soon came from the headquarters of the Providence Sisters that the school was not to be rebuilt. Thus after 55 years of heroic labor, the educational work of the Providence Sisters at St. Ignatius came to a sudden close. Since then the Ursulines have conducted the Indian girls' school.

A third great fire destroyed the school and home of the Ursulines on February 19, 1922. Though no money was in sight, it was decided to trust in divine Providence and rebuild the school at once. Meanwhile the entire third floor of the mission's main building was placed at the disposal of the nuns and their pupils.

The new Villa Ursula, a large, up-to-date school, was erected at a cost of $135,000. Substantial contributions poured in from the outside, but the nuns are still struggling under a very heavy debt.

Last year there were more than 70 boys in the Fathers' school, and more than 160 girls in Villa Ursula. The enrollment would be greatly increased if the mission had sufficient funds. In the Flathead tribe there are more than 800 children of school age. Most of them must attend the public schools now scattered throughout the reservation or the government non-reservation schools, to the great detriment of their faith and morals.

Indian Missionary Nearly Frozen

One need not go to Alaska or Africa or China to encounter the perils of a missionary's life. The following account shows that the Indian Missions of the Western States can offer their full share of hardship.

Father Edward M. Griva, 65-year old veteran Indian missionary, was nearly frozen to death December 11. Father William Levasseur, superior at St. Paul's mission in eastern Montana, had sent a couple of men with a small truck to Fort Belknap agency to bring Father Griva back to St. Paul's. When they were returning with him in the evening, the rear axle broke and they were stuck in two feet of snow far out on the dark and wild prairie. The night was bitterly cold.

The driver, a young man, walked through the snow from 7:30 p.m. to 2:30 a.m. before he reached the first house along the road. Father Griva and the other man passed the whole night and all the following morning till noon in the driver's compartment of the truck. Both suffered severely from the cold. About noon a young man came with a sleigh and brought them to the nearest house. It took more than three hours to reach it. They had been more than 24 hours without food. When they arrived at the house Father Griva was so cold that he could hardly get out of the sleigh.

After remaining there about an hour he set out in another sleigh and travelled the remaining 10 miles to St. Paul's mission.

Scholarship Bequest

A $200,000 bequest of Viola K. Dunne to Santa Clara University is to be used for the maintenance of fifteen perpetual scholarships for resident students chosen from the state of California, as was revealed May 10, when the details of the will were made public.

The following is the section of the will providing for the scholarship fund:

"I give and bequeath to the president and board of trustees of Santa Clara College, of Santa Clara, Cal., the sum of $200,000 for the establishment and foundation of fifteen perpetual scholarships for resident students at said University of Santa Clara. It shall be known as the James F. Dunne scholarship foundation, in memory of my beloved husband, and the successive holders of said scholarships shall be selected from the state of California by the president and board of trustees of Santa Clara College. Each holder of one of these scholarships shall in all things be subject to the rules and regulations of the university, and shall forfeit such scholarship when in the judgment of the officers of the university he shall be deemed unworthy to continue to enjoy it.

"The university shall prudently invest this foundation and shall apply the income therefrom to the payment of ordinary collegiate expenses of fifteen students determined as above described, and if after such expenditures any balance of the income for any year remain unused the officers of the university may in their discretion either apportion such remainder among the holders of said scholarships, or add it to the principal of said foundation after the legacies and devises herein above and below provided for.

Viola K. Dunne, who died April 22, was the widow of James F. Dunne, Hollister cattle king, who died in 1926. Her will disposing of her $1,000,000 estate, was

filed early in May in the San Mateo county supreme court at Redwood City.

Santa Clara's New Building

Work on the new $250,000 dormitory building at Santa Clara University is progressing rapidly.

In the new building, which will be four stories high, on the ground floor will be the faculty refectory, the students' refectory, guests' dining rooms, and the kitchen. The students' refectory will have a seating capacity of about 500. The kitchen will be large and will have the most modern and efficient equipment.

Quarters for the lay teachers will be on the second floor in one wing, while the remainder of the second floor and the two top floors will contain rooms for 175 students.

The building will be in mission style, harmonizing with the other buildings on the campus.

Santa Clara Questionnaire

A questionnaire submitted to Santa Clara students, and recorded in the *Santa Clara*, May 1, was very illuminating in its results. The religious attitude of the students was very gratifying. Many spoke highly of the advantages of daily Communion, daily Mass, devotion to our Lady, the opportunity for frequent visits, the annual retreat. A compilation of the results showed that seventy percent of the students were making the nine First Fridays; sixty-one percent received Communion weekly or more often; eleven percent recited the Rosary daily.

Death of Father Van der Pol

The death of Father John Baptist Van der Pol, veteran missionary of the Rocky Mountains and Alaska, brings to a close a truly picturesque career. Ever since he finished his studies he has been attached to one of these mission fields. In a life full of interesting incidents, one is put down here as especially so.

Immediately after tertianship Father Van der Pol was sent in 1901 to assist Father Aloysius Jacquet in

the newly opened mission at Nome, Alaska. That was the year that the brilliant, magnetic Father Jacquet, who had done wonderful work on the Pacific coast, lost his mind. Shortly after his arrival, Father Van der Pol noticed that Father Jacquet was giving evident signs of insanity and had in his possession a vicious looking dagger. At the first opportunity Father Van der Pol got the dagger out of the house.

In his letters to his superiors Father Jacquet made it appear that it was Father Van der Pol that was losing his mind.

Before long he locked up all the kitchen supplies and refused to let Father Van der Pol have anything to eat. After starving for a couple of days Father Van der Pol found a couple of eggs that had been overlooked. As Father Jacquet was absent from the house at the time, he locked the front door and began to fry the eggs. Before he had finished there was a loud pounding at the door. There he found Father Jacquet explaining to the sheriff that Father Van der Pol was out of his mind and had locked him out of his own house.

After a few more days of starving, Father Van der Pol went out to try to buy some food. He had no money and soon found that, by Father Jacquet's orders, he was to be given no credit at any store in town. In utter bewilderment he at last turned his steps toward home. Meanwhile the news of his inability to buy any food had spread about the town. Just inside the door of the mission residence he found a large box of groceries addressed to himself. In the bottom of the box was found the following note: "Pray for us: The Girls of the Alley."

After a few months Father Jacquet's mental state became so widely known that the Nome judge had him taken to Holy Cross mission. On the first boat in the spring he was taken out of Alaska and sent to a sanitarium in Montreal.

Father Van der Pol died at Sacred Heart hospital, Spokane, at 7:17 a.m., May 16, following an operation

for ruptured appendix and strangulated intestines. He was 68 years old and had been 46 years in the Society.

CHICAGO PROVINCE

Loyola, Chicago, Viewed by a Newspaper Man

On February 2, there appeared in the Chicago *Tribune* a feature article by James O'Donnell Bennett. In it he gave his views on Loyola University, and it is interesting to read how the commonplaces of Jesuit life look when seen from the outside. Below are excerpts from Mr. Bennett's article:

Suppose—merely suppose—that you were to come upon something like this in tomorrow morning's newspapers:

"More than half the unmarried members of the faculties of the colleges of liberal arts of the University of Illinois, Northwestern University, and the University of Chicago have pledged themselves to accept no salaries for the rest of their lives and to deposit in a common fund, for the benefit of their respective universities, such sums as may be given them for outside lecturing and for service in social settlements. These educators declare that henceforth they will specialize in the spiritual development of students intrusted to their care and that their supreme aim will be 'the application of the principles of Jesus to present day problems.' "

With what wonderment in some quarters, with what incredulity in others, and in still others with what amusement not unmixed with scorn would such an announcement be received!

And yet, on a campus fifteen miles from the University of Chicago, and seven miles from the downtown campus of Northwestern University, precisely that scheme works to the entire satisfaction of those who are directing it. In Chicago, amid vicissitudes and slow advances, it has been working for sixty years, until now it represents a value in land, buildings, books, manuscripts, investments and endowments, of nearly

six million dollars, and an enrollment of five hundred students in the College of Arts and Sciences in this strange university and nearly four thousand in its professional schools.

Counting the enrollment in its preparatory schools, its summer school and its home study courses, the grand total of young people who come under the influence of Loyola University is nearly seven thousand three hundred.

I spent an afternoon with some of the teaching fathers who conduct Loyola University. After recent observations in universities where the air was clamorous with the spirit of step-and-fetch-it and presidents were premier go-getters, this visit to Lake Shore campus, as the seat of the college of arts and sciences of Loyola is called, was like stepping into a world where the abiding note was serenity.

Everybody was busy, but nobody seemed hurried. Luncheon was brief and it was very simple. Nobody talked about a million dollars, and far from being irked by the fact that they were receiving—in President Hutchins of Chicago's not wholly felicitous phrase "janitor's salaries," these teachers seem oblivious of the fact that they were receiving no salaries at all. They did not resent the fact—a source of woe to many a secular pundit to whom I have listened—that they had to teach under-graduates and could not devote themselves wholly to research work. They appeared to think that a human soul, whether it were graduate or under-graduate, was the most precious treasure that could be intrusted to a teacher.

They gloried—if brethren so serene can be said to have vaunted themselves on anything—in the rigorous training to which men of their order are subjected before they are fully accredited university teachers, and they patiently described the six stages of that training, which if a man enter upon it at the age of 18 carries him to his thirty-third year.

And then what?

A lifetime of unsalaried teaching and plain living; a little room—not much larger than the typical hall bedroom—in the Faculty building, which is the center of the group of university structures now rising on Loyola's Lake Shore campus. The furnishing of that room are a bed, a dressing table, two chairs, a desk, a prie-dieu, a narrow strip of carpet, books and a sacred picture or two.

The talk at the luncheon and afterwards ran cheerfully along. The fathers, without moralizing in an oppressive strain, were less vividly interested in subjects than in souls. A share in the development of a human soul seemed to them the most precious privilege of the educator, and everything they said along those lines recalled to me a remark of the eminent Jesuit historian, Father Campbell, who once said: "There is not a Jesuit in the world who would not walk out of his class tomorrow if he had nothing to do with the spiritual formation of those committed to his charge."

At a time when the attitude of many educators toward students—especially undergraduates—is marked by intense sophistication and a degree of aloofness, it was a strange experience, and one not without its refreshment, to hear a university president with a student body of more than seven thousand on his mind thus insisting that a university education, if it is to be comprehensive, must equip youth for more than triumphant go-getting.

And so the fathers stand fast by their fundamentals, and one of them as voiced by Dr. Kelley is this: "The nation cannot be strong unless it is moral and it cannot be moral unless it is religious." And here is another of their fundamentals as released by Father Joseph S. Reiner, dean of the school: "The supreme aim of Loyola is to teach the applicability of the principles of Christ to present day problems."

Altruism is no theory on that campus. It is a matter of course.

French Officer Honored

In answer to the appeal for funds made by Carroll University, eight former members of the 158th Field Artilllery Brigade, all of them non-Catholics, sent a contribution in honor of Captain Georges Borelli, of the French Artillery, who had been attached to the brigade during its period of service in France. In the words of the donors he served with unusual ability and complete devotion, and since has devoted his life to the Church. Captain Borelli is now a Jesuit priest living at Lyons in France.

MISSOURI PROVINCE

University Hospital at St. Louis

Carrying out a stipulation made in his will by Mr. Firmin Desloge, who died on December 18, 1929, his heirs determined to donate a million dollars for the erection of a hospital for patients of moderate means, to be known as the Firmin Desloge Memorial Hospital. The University's medical school and the Sisters of St. Mary will jointly administer the hospital, which is to replace St. Mary's Infirmary and which is to be erected directly opposite to the medical school, west side of Grand Boulevard. Plans for the new hospital have been drawn and erection of the building is to be begun shortly. There are to be 300 beds, of which 100 are to be free, The room rent of the others will be reduced to the lowest possible figure, with a graduation in room rentals to accommodate patients of moderate incomes.

Death of Father Hornsby

On February 26, 1930, Father William Louis Hornsby died at St. Mary's Hospital, St. Louis. In him the Missouri Province loses a truly eminent Jesuit.

Father Hornsby was a native-born St. Louisan, having first seen the light of day in the Missouri metropolis. Both his parents were converts baptized by Jesuit Fathers in St. Louis, and his mother, whose family name was Polk, was a distant relative of the President of that name.

After finishing philosophy at St. Louis, where he was a member of the pioneer class of that scholasticate, Father Hornsby volunteered for the Portugese Mission of Macao. The next nine years were spent in China. After teaching English for some years at San Jose Seminary, Macao, Father Hornsby went to Zi-ka-wei for theology. He was the first American ordained in China. From his pen many interesting articles on China were published in the *Messenger of the Sacred Heart* and the WOODSTOCK LETTERS.

Failing health forced him to return to the United States. Subsequent years saw him in various offices of the province, among other places, at Belize and the Scholasticate of St. Louis. One of his last positions was at the Seminary of Mundelein, where he taught philosophy for seven years.

Father Hornsby was a man of varied interests. Several articles on astronomy were published by him and one on geology. He took great interest in the controversy inaugurated by Canon Dorlodot and replied to that author in an article in the *Ecclesiastical Review* on the patristic foundation for the Theory of Evolution.

NEW ENGLAND PROVINCE

Lectures at Holy Cross

During the year Holy Cross students were fortunate in having three prominent lecturers address them. On February nineteenth, the college was host to Ralph Adams Cram, one of the best-known architects and scholars of the present day. Dr. Cram addressed the student body and their guests in Fenwick Hall that afternoon on "The Catholic Church and Art." After outlining the progress and the neglect which art has experienced, Dr. Cram said that the Catholic Church was the only institution which would be able, as it has in the past, to protect true art from the malicious attacks of the present day. At the end of his lecture, Dr. Cram briefly reviewed American Architecture, praising the Colonial style, condemning the monstrous

buildings of the nineteenth century, and hoping for an increase of the good taste which is being evidenced today.

Another outstanding lecturer of this season was Claude G. Bowers, orator, historian, and a member of the editorial staff of the New York *World*. Mr. Bowers delivered an address on "Jefferson and Religious Liberty" in Mechanics' Hall, March tenth.

Mr. Bowers, who is noted for his scholarly and interesting treatment of American history, equalled his reputation as a scholar and an orator on this occasion. He showed forth the versatility of Thomas Jefferson, treating him as a gentleman, a scholar, an educator and finally as a statesman. The strong influence of the man has left an indelible stamp upon the American nation. His fight for religious freedom has earned for him the gratitude of every religious body in the land. In concluding, Mr. Bowers pleaded for a spirit of tolerance similar to Jefferson's in order that this nation may adhere to the policies of its founders.

On March eleventh Katherine Brégy, well-known dramatic critic, poetess, and lecturer, discussed the subject, "What is Wrong with the American Theatre?" before an appreciative audience in the Dinand Library. Miss Brégy traced the history of the drama in the United States and showed the tendencies of the various periods.

NEW ORLEANS PROVINCE

The Southern Sodality Convention

The first all-Southern Catholic Sodality Convention was held on Saturday, February the fifteenth, in the Loyola University gymnasium. Every year each sodality usually sends its delegates to the National Sodality Convention held in some Catholic center of the North-east or Middle-west, but this is the first time that the sodalities of a particular section of the United States have met in their own self-organized convention. The three Southern States of Louisiana, Mississippi and Alabama were fully represented

by fifty-eight schools, which sent some seventeen hundred boy and girl delegates.

In a beautifully decorated gymnasium, in which a huge sign bearing the inscription "Mary Conceived Without Sin, Pray for Us Who have Recourse to Thee" was placed over the speaker's platform, the assembly convened at nine o'clock. After a brief introduction by the chairman, Father Mulry, His Grace, John W. Shaw, Archbishop of New Orleans, opened the convention with a short talk and his official blessing.

Two convent girls then took the platform and opened the convention with a plea for devotion to our Blessed Mother and the use of the Miraculous Medal. Thousands of these medals were given out among the delegates and became the badge of the convention.

The discussions of the first session were now in order. Speaker after speaker rose to the platform and descended again amid rounds of applause. The meeting was soon in full swing. Boys and girls alike waxed enthusiastic as time went on and manifested rare attention and earnestness throughout the day. Topics on every phase of sodality work were threshed out, opinions were freely and generously expressed, even by the more timid, and resolutions passed. Due to the fine amplifying system the speeches were distinctly heard by all. Towards the close of the day just when there was a momentary let up, and interest, as it were, began to lag, the convention was brought to a most exciting close by the presentation of one of Father Lord's well known dramatic scenes, "For Flag and Cross."

The convention was officially closed with a Communion Mass in Holy Name Church on Sunday morning, at which four priests were called upon to distribute Holy Communion. The Mass was said for the intention of the student delegates.

And so the first Sodality Convention was a grand success. This success was due primarily to the untiring efforts of Father Louis Mulry and the hearty co-operation of the Jesuit High School and Loyola Sodalities.

We might add by way of note that, outside of New Orleans, Mobile was best represented. Father Cassidy did splendid work there and as a result brought over with him delegates from nearly every Catholic high school and college in and around Mobile.

MARYLAND-NEW YORK PROVINCE

Jesuit Scientists

Two Jesuit scientists who have been in the public eye of late are Father George L. Coyle and Father Joseph J. Lynch. Father Coyle has just presented to the scientific world the report on "Laboratory Construction and Equipment," the work of a committee of the National Research Council. Father Coyle was chairman of the committee. The other members were S. M. Dennis of Cornell University; C. R. Hoover, Wesleyan University; S. W. Mattern, McKinley High School, Washington; and J. N. Swan, University of Mississippi.

Rev. Joseph J. Lynch, S.J., Head of the Department of Physics, Fordham University, has recently been elected a Fellow of the American Association for the Advancement of Science. Father Lynch, who is also Director of the Seismic Station at Fordham, has done extensive work in seismology and is now directing research work in that line.

Anent Jesuit scientists there is a recent publication that shows how numerous and glorious were the forbears of the aforesaid fathers. Poggendorf's *Biographical Dictionary of the Exact Sciences* is a striking refutation of the hackneyed charges about the Church and Science. It contains in its first two volumes the names of 8,847 savants from remote antiquity until the year 1863. Among these names a little more than ten per cent are those of Catholic priests. This number is magnificently significant of the attitude of the Church to science, if we only reflect that priests take up science as a pleasure, not a task that they are bound to do. Science, then, has been a favorite avocation for a great many priests, and they

have pursued it with marked success. Among nearly 1,000 Catholic priests who have been distinguished in the domain of the exact sciences the Jesuits number nearly fifty per cent. Among the great number of men of all kinds, who have proved themselves successful in the pursuit of science, the Jesuits during the short space of three and a half centuries of existence have succeeded in placing about one out of twenty of all men, who were to be remembered by succeeding generations for attainments in science. For a Society that was founded to carry out the will of the Papacy as exactly as possible, that has always devoted itself to the fulfillment of this object with exemplary fidelity, to have given this large number of men to science, is the best possible answer to any pretence that the Popes or the Church were opposed in any way to scientific development.

Virgil Bimillenium

Plans have been announced by two of our eastern Colleges for the commemoration of the bimillenium of Virgil. At Georgetown the celebration will take the form of an Actus, in which two expositors will be questioned by student examiners on points calculated to bring out the poet's high genius. Ten medals will be struck, as awards for the participants. Other features of the celebration will be the unveiling of a bust of the poet and the dedication of an International Virgilian Library. The Georgetown Glee Club will present music especially arranged to interpret the spirit of the poet. The first issue of the *College Journal* will mark the occasion of the anniversary in a literary way.

At Fordham the Sophomores are sponsoring a commemorative contest in the form of a literary indoor meet. Invitations to take part have been extended to the sophomores of other colleges. Six events are on the Virgilian schedule: a sonnet, a five minute speech, a short story, a one-act play, an informal essay, and a poem. The contest is to be decided by judges who

have no connection with the competing colleges and to whom the competitors will be unknown.

Brooklyn College Cleared by A. A. U. Officials

Officials of the Amateur Athletic Union by unanimous vote of the Registration Committee of the Metropolitan Association, cleared Brooklyn College of the false and malicious charge of issuing misleading publicity for the Brooklyn College track meet conducted for the benefit of Brooklyn Preparatory School last January 18.

This grave accusation, as a result of which numerous criminal and civil libel proceedings were contemplated brought a thorough investigation that led to complete exoneration of the Brooklyn College A. A. authorities who have staged sixteen annual track meets for Brooklyn College and Brooklyn Prep, always keeping faith with the public and athletes, and establishing an enviable record of success.

During the investigation, the Rev. John J. Brown, S.J., Faculty Moderator of Athletics at Brooklyn Prep and treasurer of the meet, certified that every penny profit had been devoted to student athletics and that no individual had ever profited directly or indirectly from any of the sixteen meets. The Rev. Paul R. Conniff, S.J., the Rector, concurred and both he and Father Brown condemned the accusers.

The A. A. U. decision follows:

"Considerable controversy has arisen between certain representatives of the press and the authorities in charge of the A. A. U. games sponsored by the Brooklyn College A. A. on January 18, 1930. Certain newspapers assert and the Brooklyn College A. A. denies that misleading publicity concerning the appearance of Jack Elder of Notre Dame University was furnished to the press. The contention centers on the publication, in good faith, of the announcement that Elder would be a competitor in an Olympic Sprint Series in the games.

This committee has been requested by newspaper representatives, by the Brooklyn College A. A. and by

a resolution duly adopted by the Executive Committee of the A. A. U. to make a thorough investigation of the facts.

Representatives of the press and of the Brooklyn College A. A. have been heard and all pertinent written data available have been considered.

On January 14th, 1930, the Brooklyn College A. A. received the official entry blank signed by Elder for an appearance in a 60-yard special dash and the 75-yard sprint series dash.

Immediately on receipt of the entry the following notice was sent to the press by the Brooklyn College A. A. for prompt release:

"Elder, world's record holder at 60 yards, will endeavor to break his own figures of 6 1/5 and will also oppose Karl Wildermuth, Georgetown, intercollegiate 100-yard champion and Jim Daley, Holy Cross, national A. A. U. and intercollegiate indoor sprint king, in the 75-yard race of the Olympic race series, in an effort to lower the mark of 7 3/5 seconds."

The so-called "Box" notice grouping four sprints is not a decisive factor in the case. Very frequently races are grouped together with the prominent participants even though they do not compete against one another. As a matter of fact, no one expected Elder to compete in four races, nor were Sol Furth, William Bruder and Kenneth Williams, who were also mentioned in the "Box" notice, expected or advertised to run in the sprint series.

The press notice contains nothing further than was justified by the receipt of Elder's entry and it follows therefore, that the notice is not misleading.

It must be conceded that this or any other committee cannot pass judgment on the choice of language used in Press Notices provided the basic facts are not misrepresented.

Brooklyn Prep Trip

On May 16 the boys of Brooklyn Prep left on their annual trip to the South. The few hours of Friday

that remained after the train ride and all of Saturday were spent in visiting the buildings of Washington, the Naval Academy at Annapolis, and other points of interest.

On Sunday, Mass was heard at St. Patrick's Church and the parishioners there were surprised and pleased when one hundred and thirty-five boys received Holy Communion in honor of Mother's Day. After breakfast, buses conducted the party to historic Arlington, and thence to Georgetown. Then they went to the Franciscan Monastery to see the catacombs, an exact replica of those found at Rome. Then back for lunch and good-bye to the Hotel Hamilton.

The welcome received at Woodstock, however, far exceeded anything the hotel could offer. The refreshments and the swim there livened everyone up for the homeward trip, which came to an end about ten-thirty.

Notables Recently Honored by Georgetown University

The first of three notable celebrations was held on the evening of December 15, 1929, in Gaston Hall. Exercises commemorative of the Holy Father's sacerdotal Golden Jubilee and the restoration of the Vatican City were the chief events of the evening. Honorary degrees of Doctor of Laws were conferred upon the Apostolic Delegate, His Excellency Most Reverend Pietro Fumasoni-Biondi, D.D., and upon His Excellency, Nobile Giacomo de Martino, Ambassador of Italy. The distinguished audience included besides Bishop Shahan, Bishop McNamara and seven Monsignori, the representatives of all the nations of the world. Father Nevils, Rector of Georgetown University, presented the letters of the University for the Holy Father to the Apostolic Delegate. In accepting them, His Excellency said that the greetings to His Holiness from Georgetown University might be considered as the greetings of all the other American Catholic colleges in virtue of Georgetown's distinction of being the oldest Catholic College of the United

States. After the exercises, the distinguished guests were introduced to the Apostolic Delegate at a reception held in the Carroll Parlor. A report of the exercises was cabled by the Italian Embassy to all the capitals of the world.

Coincident with the celebration of the 121st birthday of Abraham Lincoln and the centenary of Georgetown's Philodemic Society, the oldest of American Collegiate debating societies, the degree of Doctor of Laws was awarded to the retiring British Ambassador, Sir Esme Howard, Dean of the Diplomatic Corps. Father Nevils read the citation of the degree awarded Sir Esme. In citing the list of achievements of the diplomat, he said in part: "During his sojourn of six years among us, he has followed the golden path of virtue's mean, ever and always a true patriot of his fatherland, ever and always the devoted friend of our beloved America. Ever has the man honored the office." An incident of the ceremony held in Gaston Hall was the reading of a telegram from Georgetown's oldest alumnus, Senator George Casimir Desaulles, of Canada, who is 103 years old. The wire said: "Please accept heartiest congratulations of your centenarian graduate to your somewhat younger Philodemic Society." The principle speaker, Dean Geo. E. Hamilton, second oldest member of the Society, paid tribute to Rev. James Ryder, S.J., founder of the Society, and to Rev. John J. Toohey, S.J., present moderator.

The high point of the evening was the conferring of the degree and the Ambassador's acknowledgement in Latin. After the academic exercises were concluded a reception was held in Carroll Parlor in honor of the Ambassador and his wife. The brilliant gathering included 23 ambassadors and ministers of foreign nations, 57 other members of the Diplomatic Corps, prominent Catholic dignitaries, educators and invited guests.

Founder's Day at Georgetown was the occasion of bestowing upon Ambassador Paul Claudel of France, the J. Ryder Randall medal and upon Arturo Tos-

canini, the Francesco di Vico medal. It was a really artistic celebration, for literature and music were represented by two of the most outstanding contemporary artists. The Maestro's acknowledgement was singularly brief. He said in part: "This honor comes to me on my sixty-third birthday and from a country which next to my own is the dearest in the world. Reverend President, and Trustees of Georgetown University, you have my deepest thanks."

The Ambassador replied more at length in a speech that deserves citation, no less for the depth and significance of its message than for the high position its author occupies in the political and literary world. Ambassador Claudel spoke of the message he wished to deliver. It was one of Joy.

"It is not the message," he said, "of modern civilization which is more likely to be Power, Science, Efficiency or even Pleasure. I am sorry to say that it is not the message which I received myself when I was a young man. At that time in my country it was the heyday of the so-called nationalistic literature, when novels of Flaubert, Balzac, Zola, Maupassant and *tutti-quanti* were poured and crammed into the ears and mouths of the public by hundreds of thousands of copies. They gave me an entirely dark, dismal, mean, dirty, stupid, vulgar conception of life. It was a kind of *bourgeois* hell entirely inhabited by stupid and dissolute people, where all actions were inevitably prompted by the basest motives, where rascals almost automatically climbed to the heaven of material success and where all good people, if any, were doomed as by a natural law to the most elaborate and excruciating forms of punishment. That form of literature is nearly extinct today in France, but it had great success later in Russia and Scandinavia, and I think it is now flourishing everywhere in England and United States. At the same time reigned and triumphed in the schools and in the world of books a kind of philosophy most crushing for the mind and for the soul, either the purely materialistic philosophy, or the sceptic and idealistic philosophy of Kant which threw

a doubt on the reality and reliability of the outer world and of the mind itself, leading to despair or idiocy. As far as I know both these philosophies are not so fashionable now as they were forty years ago. In fact many people contend that they have already gone the way of all human fabrications, I mean to the junk heap. But by disappearing, they left in the modern soul an utter blank, which the poor people are trying to fill as well as they can with pictures and empty movements, a kind of frantic search with motor cars and aeroplanes, as if they were desperately trying to find something which was lost.

"What kind of loss? Should that loss have something to do, by chance, with that lost pearl or that lost precious piece of money of which it is spoken in a certain little book? The loser is pictured to us sweeping carefully her house to find it again, and ourselves, what else are we doing than to sweep from one end to the other, not only our house, but the whole World, and the whole Creation? The name of the pearl is given as Truth but it is given also as Joy and that is when I should like to be a great Poet in order to give Joy back to those poor deaf people who are not able any more to understand the language of birds."

Lectures at Georgetown

The School of Foreign Service of Georgetown continued its studies in the Russian Revolution, which were begun in 1925. In previous years the underlying causes of that historic event were treated in detail, while later series were devoted to a survey of current events in the Soviet Union. A solid historical background having thus been established, the Lecturer, this year, first presented a group of character sketches of the leading personalities whose names are inseparably connected with the Bolshevik experiment;—Lenin, Trotsky, Stalin, and certain of the lesser known but scarcely less important Bolshevik leaders.

Secondly, in view of the fact that the authorities of the Soviet Union have decided within the last twelve months to renew and intensify their attack on religion

with a view to extirpating it entirely, an entire lecture was devoted to the anti-religious policy of the Soviet Government, both at home and abroad.

Finally, the recent resumption of diplomatic relations with Great Britain followed by the termination of diplomatic relations by Mexico raised anew the advisability of recognition. Consequently the final lecture in the series was devoted to an examination of American recognition policy.

The School of Foreign Service presented also one of the most distinguished European scholars in a special lecture on March 14. Dr. Nicholas Jorga, President of the University of Bucharest, Roumania, is a noted historian whose work and numerous publications in the field of Roumanian history, Byzantine culture and European civilization are outstanding contributions to modern scholarship. Dr. Jorga lectured in French, on the subject *"Russia, Old and New."*

The lectures were delivered weekly from February 28 to April 11.

Lay Apostolate

On Tuesday evening, March 11, in St. Vincent Ferrer's Hall, New York, a group of Catholic lawyers gave a public demonstration of their skill in apologetics and their ability to answer questions. The topic on which they were quizzed was "The Church and the Bible." The members of the Holy Name Societies of several parishes were invited to attend. Over five hundred were present. These lawyers have been meeting for the past two years under the direction of Father Francis P. Le Buffe, S.J., for the purpose of preparing themselves to speak on Catholic subjects on the street-corners and their demonstration was given with a view to forwarding a movement to explain the Catholic Faith in public, thus reaching thousands who would never enter our churches and halls. The time seems to be ripe for similar organizations in all of our large cities.